Amalgamation – 1921.

Alabama.

NEGRO WOMAN CAUGHT WHO KILLED SAM RICE

GADSDEN ALA. JOURNAL
JANUARY 3, 1921

Georgia Jones Captured in Gadsden Yesterday Morning.

Georgia Jones, a negro woman, was arrested in a raid for whiskey here yesterday morning and shortly afterward the officers discovered that a person of her description was wanted in Cherokee county for the murder of Sam Rice, a soldier, at Rock Run last spring. They were not sure that she was the woman wanted but locked her up and telephoned Sheriff Daniel at Centre who came here last night and this morning he positively identified the negress as the party who shot Rice.

Sheriff Daniel returned to Centre with his prisoner today. He said that she has already been indicted and that she would probably be tried at the spring term of the Cherokee circuit court. Rice was a white man who had just returned from France. The cause of the shooting is not known here.

WOMAN WOUNDED WHEN OFFICERS SHOOT AT NEGRO

Montgomery Advertiser 6/15/21

A white woman residing on the lower end of Day street was shot and painfully wounded by officers of the local police department, who had been stationed there to watch for a negro who had said he was coming back to make an assault upon the woman, Monday night. Physicians who were summoned to the woman's aid announced that the pistol ball had broken her leg above the knee. She was removed to a local infirmary where at an early hour Tuesday morning she was reported to be resting well.

According to information received from a woman who resided in the same house with the injured girl, the negro had been to the house Sunday night and had attempted to assault her but was pursuaded by the girl to leave. The negro is said to have told her when he left that he would return last night and that if she told anyone of is visit to her room, that he would kill her.

The woman immediately notified police authorities who stationed two men there in waiting for the man. About 1:30 o'clock, Tuesday morning the negro was seen to raise the window in the room, his head appearing next. The officers fired three shots at the man's head, one hitting him, one hitting the woman and the other going wild.

A search made of the grounds around the house disclosed the fact that blood was on the side of the house. Information was later received that the negro's name is Charley James and that he is a mullatto. Officers of the department were immediately put on the negro's trail, although no arrests were made

FLIMSY CAMOUFLAGE

New York age 6/25/21

One of the flimsiest stories we have ever seen regarding an "attack" by a colored man on a white woman appears in the Montgomery (Ala.) "Advertiser" of June 14. This account states that a white woman residing on the lower end of Day street was shot and painfully wounded by officers of the Montgomery Police Department, who had been stationed there to watch for a Negro who had said he was coming back to make an "assault" upon the woman.

The Montgomery "Advertiser" says that according to information received from a woman who resided in the same house with the injured girl, the Negro had been to the house Sunday night and had attempted to assault the girl, but she had persuaded him to leave.

The "Advertiser" continues by saying that the Negro is said to have told the girl when he left her that he would return the next night, and that if she told anyone of his visit to her room that he would kill her. The Police authorities got hold of this story and two policemen were stationed in waiting for the man. We quote here directly from the account as given in the "Advertiser":

> "About 1:30 o'clock Tuesday morning, the Negro was seen to raise the window in the room, his head appearing next. The officers fired three shots at man's head, one hitting him, one hitting the woman and the other going wild."

The man seems to have escaped, while the woman had to be carried to the hospital.

Of all the set stages for an "attack" on a white woman, by a colored man, this is the most theatrical we have ever yet heard of. We wonder if there are any people in Montgomery with little enough sense to believe this flimsy story?

CONDITION IN SOUTH RICHMOND

Richmond Planet-7/2/21

The white men, charged with assaulting a colored girl in South Richmond have been sent on to the grand jury for indictment. Viewed from any angle, this case shows a marked improvement in this section relative to dealing with the rights and privileges of colored people. When information came in to the Police Headquarters concerning the affair, within fifteen minutes from fifty to sixty doubly armed police-officers were upon the scene. This prompt action frustrated a movement, which had for its purpose the sending into this Swansboro neighborhood hundreds of armed, irresponsible white men from Forest Hill, who would undoubtedly have caused trouble.

The white men were arrested and locked up, bail being refused. The case was called in the Police Court the next day and postponed on account of the condition of the colored young woman, who was suffering from nervous prostration. On the following Friday, after hearing all of the facts, Judge, H. A. Maurice decided that from the nature of the case there was noth[illegible]ut to certify it to t[illegible]re is no reas on w[illegible]ored people should not be protected by white people andwhite people by white people and white and colored people by white and colored people, to the end that a feeling of friendship may be welded in a substantial bond of union, in order that conditions which obtained in Tulsa, Oklahoma may never be repeated in this section of the country.

Amalgamation 1921. Ala. Miss. & Va.

SOUTHERN WHITE MAN KILLS SELF OVER COLORED WOMAN

Houston Informer 2-5-21.

Special to The Informer.

Vicksburg, Miss.—This fate-cursed city, almost deserted by kindly thoughts of honest men since an innocent colored boy was burned to give a holiday to school children, has been thrown into another "racial fit," over the tragedy in which Eugene McBain, a white man, killed himself after he had attempted to murder his colored "woman," Blanche Lewis.

McBain was madly in love with Blanche. He said that he had wanted to leave her, but she had spread her charms through his life. He came to this city, it is said, from Oklahoma. He opened a grocery store in Mulberry Street, and shortly after "took up" with Blanche, after the fashion of white men of past times.

ATTACHED TO HER.

McBain became greatly attached to Blanche, but he soon discovered that it is not as easy for a white man to live with a colored woman in adultery as in former times, and he met his shadow at every turn. But Blanche held on. McBain saw no way out of his despair. "I can't marry her, he said "and I can't live with her. I know. Perhaps we can live together in another world." McBain up his other world." McBain oiled up his weapon.

Thursday morning McBain opened fire on Blanche without warning. He saw her reel and fall. Thinking that she had given up the ghost, he turned his gun on himself, and a bullet tore through his brain.

WILLS HER ALL.

The case is a strange one, since a note was found that had been written by McBain.

"I am tired of living," it read. "Blanche Lewis is the reason. My will is in favor of Blanche Lewis."

Love had driven McBain insane, for he had given all he had on earth to the woman he sought to murder before taking his own life. McBain is said to have left a family in Oklahoma.

And so again love will find a way, and it baffles white men who live with colored women and colored women who sink that low.

CHARGES OF NEGRO BLOOD IN CHILD CAUSE SHOOTING

Birmingham Reporter 1/22/21

SCHOOL QUARREL TERMINATES IN THE SHOOTING OF ONE WHEN WHITE MAN RESENTS THE CHARGE OF NEGRO BLOOD BEING IN HIS CHILD.

Greenville, January 18.—Crenshaw county was the scene of a shooting affray yesterday which is said to have been caused by a peculiar school situation.

Zollie Warren, a farmer, wsa shot in the shoulder and abdomen by another farmer, Tom Thagard, both patrons of the same district school. It is alleged that Warren made a pronounced stand against the sending of one of Thagard's children to the school which Warren's children were attending, and that after some hot words had passed Thagard put his 32-calibre revolver into action and seriously wounded Warren.

Before the shooting took place, Warren was on the top of a building engaged in some work when the other man approached and started talking. Warren came down from the housetop and then the shooting began.

Warren was brought to a local hospital for an operation. His condition is said to be exceedingly serious.

The objection to sending the child to the school as charged by Warren is said to be due to the fact that 12½ per cent of the child's blood is Negro.

Students Indignant As Doctor Indorses Inter-Race Marriage

Constitution 1/27/21

Richmond, Va., January 26.—Accusing Dr. Margaret Hoskins, a member of the faculty of the medical college of Virginia of having advocated, in the course of a lecture before the freshman class last December, intermarriage of the races, the sophomore class today unanimously petitioned for an investigation by the board of visitors of the institution.

The petition will be delivered to D.. Stuart McGuire, president of the college, this afternoon by Archie A. Wilson, president of the sophomore class.

According to a statement made by Dr. E. C. L. Milller, dean of the college, Dr Hoskins, in her lecture, was laying emphasis on the importance of considering the individual and not the race, saying that she herself would prefer to marry an intellectual and highly cultivated negro rather than an inferior type of white man.

THE STRANGE CASE OF DOCTOR HOSKINS.

The Richmond Planet 2/6/21

The Sophomore Class of the Medical College of Virginia seems to have made Dr. Margaret Hoskins the storm centre of an unenviable notoriety, charging her with having given voice to the opinion that she would prefer marrying an intellectual citizen of color, commonly known in this section as a Negro to an ignorant member of her own race. That the underlying animus in this charge was largely due to the fact that Miss Hoskins hailed from New England and could be regarded as a "yankee" largely explains the reasons for this most unreasonable and unjustifiable attack.

No sane person, unimpregnated with prejudice towards either the Negro or the northerner could presume that Miss Margaret Hoskins, an accomplished white lady would prefer a member of the despies race to the fellowship of the handsome, highly intelligent white men for whom Virginia is noted. The whole affair seems to have been conceived for the purpose of injuring and humiliating her. Certainly colored men prefer the matrimonial companionship of their own people. They are opposed too to the mixing of the races. If a Chinese wall could be built in the Southland to keep the races apart, they would favor such a project.

Thanks to the white men's foresight, colored men are able to marry white women without going on the white side of the line so to do. By some inscrutable but either explainable method, we have white men and women, classed as Negroes, who have Roman noses, straight hair, well formed teeth and hair that will rival that of the purest Anglo-Saxon. They did not get these characteristics either by virtue of lawful wedlock, although it would have been honorable for them so to do. Some of the people responsible for these conditions are constantly suffering from nightmares less the result of this union shall in time be legalized.

But there are tens of thousands of other white people and Negroes, who are not concerned about this ghost of social equality and legal racial amalgamation.

Young men, who were born virtually yesterday do not either know or understand and it is gratifying to know that the sober-second sense of the officials of this great collegiate institution exercised itself in a manner to end the discussion and to drop out of sight this agitation which could only do harm to everything and to everybody, who had any connection with it.

The colored people, the Negroes are glad that the matter is ended and they hope that a class in ethics and common sense will be added to the curriculum of this noted institution where the hot headed youngsters in this Sophomore Class may learn their last lesson in getting along and succeeding in the Southland with out racial friction or northern antagonism. Selah.

Amalgamation – 1921. Connecticut.

Negro Blood in Husband Suspected, Marriage Is Annulled

N Y C EVE WORLD
DECEMBER 19, 1921
(Special to The Evening World.)

NEW BRITAIN, Conn., Dec. 19.—Judge Wolfe has entered an annulment of the marriage of Alice Nichols to Charles Stedman of Easthampton, which occurred on March 28. The couple never lived together. The bride is but sixteen years of age. The husband, it develops, has negro blood and, it was charged, perjured himself when he secured the license.

Amalgamation – 1921.

WOULD BAR INTER-RACIAL MARRIAGES IN CAL.

Guardian 2/12/21

BARRED IN MEASURE BEFORE LEGISLATURE

Sacramento, Feb. 3.—(The Associated Press.) Inter-racial marriages of all descriptions would be barred in California if an act introduced at the California Legislature by Assemblyman P. G. West of Sacramento became law. It says, "All marriages of white persons with any other race than the white or Caucasian race are illegal and void."

Certain intermarriages are now forbidden, such as those of Japanese and whites. This act is meant to stop the marriage of Hindus and white women, which are not now forbidden and which experience has shown are nearly always disastrous.

MINISTERS WORK IN THE WEST

Colored Folks Of The Pacific Coast Not Especially Interested In Going To Church

RACES INTERMARRY

Afro-American

Japanese Take Colored Brides, Colored Men Marry Mexican Women

5/27/21

Colored people in California and other Pacific Coast states are not at all interested in church work according to Rev. Mack Allen, pastor of the Macedonia Baptist Church in Pasadena, California, who addressed the ministers of the Baptist Preachers' Meeting held at Union Baptist Church Monday morning.

Rev. Mr. Allen has been given a three months vacation by his congregation and is visiting his mother in Camden, N. J. while on a tour in the East. He is accompanied by Mrs. Allen.

As an indication of the fact that church work lags in the far West, Rev. Mr. Allen declared that there are only about thirty-five Baptist Churches in all Pacific Coast states, the largest of these having a congregation of 150 members. In his own church there are 65 members. The average attendance is from 15 to 25 on Sunday. Members send in their dues by others or pay them to the pastor and believe then that they have done their whole church duty. Because of the small attendance, few members are put out for dancing.

On account of the smallness of the congregation, the speaker said most of the ministers engage themselves to other work as carpenters, waiters, bell boys and builders or factory hands during the week and then preach on Sunday. In his own congregation the contribution for the pastor's salary amounted to six or seven dollars a month. His full salary which amounted to one hundred and seventy-five dollars a month was contributed by the wealthy white people of the community.

Japanese control most of the buying and selling in the West and because of the fact that Japanese women are not permitted to enter the United Sates, Rev. Mr. Allen declares that Japanese marry every colored woman they can get their hands on. Colored men retaliate by marrying Mexican women.

The minimum wage law in affect throughout the West sets the lowest salary for women at $17.50 a week so that colored women who do work are able to keep themselves in good circumstances.

Absence of prejudice in many parts of the West together with intermarriages of the races, he said made the outlook discouraging for the present for strong, healthy churches in that section.

Amalgamation – 1921.

MAN GIVEN TWENTY-ONE YEARS FOR LOVING GIRL

7/2/21
Chicago Defender

Little Rock, Ark., July 1.—The law in this state not only forbids intermarriage, it prohibits persons of different races from loving each other as well. Such a disposition was shown in the case of a man of the Race who ran a fish market and an Italian girl.

The man's name is Edgar Davidson, the girl's name has been withheld. It appears that the girl, who is of age, had gone to Davidson's market to purchase fish for her family. After several trips some intimacy developed between her and Davidson. This intimacy grew into a genuine friendship. She told Davidson that she loved him. He liked the girl, but knew that the law of the state forbade a marriage. Under these circumstances the two of them decided to elope.

As soon as he and the girl had left Helena, the girl's people missed her and the police were asked to find her. They apprehended both Davidson and his charge in St. Louis. Davidson was returned to Phillips county in Arkansas for trial. There he was sentenced to twenty-one years in the penitentiary for presuming to return this girl's love. She was disowned by her parents and has been placed in the Good Shepherd home in New Orleans.

Arkansans Aroused by Man's Logic

Chicago Defender
9/17/21

Magnolia, Ark., Sept. 9.—Tom Sapp (white), former chef at the Sanitary Cafe, a characteristic backwoods restaurant, was invited to take his departure from this city by a party of about 25 men.

Sapp, it is said, made a remark in the presence of several customers that "he considered a Colored man as good as any white man." R. L. Edmond, owner of the cafe, who heard the remark, promptly discharged Sapp, who went to H. R. Couch's hotel, where he was occupying room No. 5.

Edmond, angered by the remark, circulated the neighborhood and told his story to other white men. A party of 25 visited Sapp's room, and found him armed with a club, and defying the mob. He repeated his statement and said others in the crowd must agree with him because they sought the association of women who were not white on many occasions.

Sapp advised the party to go on its way or he would wade into it with his club. Frightened, the men departed, but later sent a minister to advise him to leave the city. He gave the minister a curt lecture and drove him from his room.

A policeman was the next visitor. At the point of a pistol he made Sapp take a seat in an awaiting auto and instructed the driver to take the passenger to Waldo, where he could catch a train. Sapp came to Magnolia from Kansas City, Mo., several weeks ago, and gained immediate employment at the Sanitary Cafe. Edmond said he was an expert chef.

Arkansas.

LITTLE ROCK ARK. GAZETTE
SEPTEMBER 28. 1921

HAWAIIAN MAN TO WED NEGRO WOMAN

That there is no legal restriction to prevent the marriage of a negro with a Hawaiian was the opinion handed down yesterday by Prosecuting Attorney Emerson, prior to the issuance of a marriage license to Willie Flying Cloud, native of Hawaii, and Ida Dillard, North Little Rock negro woman. Acting upon advice from the county clerk's office Willie and his bride sought the opinion of Mr. Emerson before calling the banns and were assured that there was no legal objection to the marriage. Both are North Little Rock residents.

Foreign.

Amalgamation – 1921.

BROOKLYN N Y EAGLE
SEPTEMBER 11, 1921

Women and Colored Men.

(Special to The Eagle.)

London, Sept. 10—Within the last 16 days five marriages have occurred in London between white women and colored men. Three of the men were Chinese and two were negroes. Women who marry colored men are usually under 25 says the registrar of licenses.

Florida

Amalgamation – 1921.

WHITE MAN WEDDED AFRICAN PRINCESS

Baltimore Md.
Afro-American

The Death in Florida Of A Mulatto Woman Whose History Was Strange.

(From The Florida Times-Union)

Mary K. Sammis, aged 83, died lately at her home in Arlington. The deceased was the wife of a white man, although herself a mulatto. She also enjoyed the distinction of being the daughter of an African princess who was the wife of the Zachariah Kingsley, a a slave trader, a soldier, and one of the early planters of Duval County, one who had great wealth, those days, owning thousands of acres of land in this and other counties of the state, besides many slaves who worked his plantations up the river.

Mr. Mary W. Sammis had untiring energy, her hospitality is a word of the ante-bellum whites in this country, and in their hearts she enjoyed a warm place. She probably was more highly thought of by the white people than by the black, as all her associations were with white people. The position she enjoyed was a peculiar one and only definable by a perusal of the peculiar circumstances connected with her birth and life.

Her father, as was said before, was a slave trader. On one of his expeditions to Africa he met the princess of a tribe and married her there after the custom of the country.

But to return to the history of Mrs. Sammis, she was said to be a remarkably handsome mulatto, modest and of refined deportment, and the same was said of her sister. The result was that both secured white husbands. One married John Sammis, and the other wedded a man named Baxter.

Neither of these marriages would be permitted under the laws of Florida, which were strict against miscegenation. So, to avoid prosecution, they went out in a vessel many leagues from the shore, and beyond the jurisdiction of the state's authority, and there the ceremony was performed.

One of the stories connected with the Kingsley girls concerns a blue-blooded son of one of the oldest houses in South Carolina. He came to Florida on a visit, and is said to have fallen desperately in love with the young woman who afterwards became Mrs. Baxter. The girl firmly declined his proffer of marriage, because she would not become the wife of a man whose family would not recognize her.

One of the daughter of Mrs. Baxter lived in Paris during the 50's and became a reigning belle, the swells of the city going mad over her beauty, wit, refinement and accomplishments.

Reprinted from Church Advocate

Amalgamation – 1921.

District of Columbia.

WEDS WHITE GIRL, SAYS HE IS INDIAN

Afro-American 11/4/21
Baltimore

Washington, D. C., Nov. 2.—Paul C. Peters, 21 Myrtle Ave., N. E., was arrested by authorities in Elkton, Md., last week who claimed he had violated the law prohibiting intermarriage between white and colored people. Peter's lawyer got his release on $500 bail by getting out a writ of habeas corpus. He says he is of Indian extraction.

Amalgamation – 1921.

Delaware

NEGRO AND WHITE WOMAN ARE HELD

WILMINGTON DEL JOURNAL
OCTOBER 28, 1921

Alleged to have been living together at 117 Washington street, Charles Riggs, a Negro, and Bella McMiniman, a white woman, were each held in $200 bail for court on a statutary charge, by Deputy Judge Lynn, in Municipal Court yesterday. Riggs is said to be the father of a child born to the white woman.

The case was discovered by Miss Meryle McMahon, of the Society for the Prevention of Cruelty to Children. She has taken charge of two children of Mrs. McMiniman, whom she had living with her at Riggs' home .and will find homes for them.

TUSKEGEE INSTITUTE TUSKEGEE INSTITUTE

Amalgamation - 1921.

General.

WHAT! ONE DROP OF AFRICAN BLOOD! WHO IS A NEGRO IN THIS COUNTRY?

The New York Dispatch

The White Man's Dictionary Wrong!!! Tobias to Correct It for Harlem!!!

9/23/21

(By PROF. D. E. TOBIAS)

"The Proverbs of Solomon the son of David, King of Israel; to know wisdom and instruction; to perceive the words of understanding; to receive the instruction of wisdom, justice, and judgment, and equity; to give subtilty to the simple, to the young man knowledge and discretion. A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels: To understand a proverb, and the interpretation; the words of the wise, and their dark sayings. The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction."—Proverbs, ch. 1, verses 1 to 7 inclusive.

This quotation from the **wisest** man that ever lived, King Solomon, is put in **black face type** to call **particular** attention to the fact that understanding, knowledge and wisdom are greater than all the money that has ever been made in this world or will ever be made. Solomon prayed to God for wisdom because he knew and understood, that if he had wisdom and understanding he could get power and wealth and all things, and therefore King Solomon begged God first to give him wisdom, so that he might know and understand how to go in and come out among the great people of his day and time. God gave King Solomon the wisdom, which he sought and prayed to God for, and when Solomon understood that God had answered his prayer and had given him that which was greater than money, then Solomon became all powerful and very rich, and all things were added unto him. **Solomon was the wisest man that ever lived!**

Men and women in Harlem today need wisdom and understanding and they should earnestly seek it and ask God to give it to them, as He gave it to Solomon in the days of old. With knowledge, wisdom and understanding, politically especially, men and women of African blood and descent, in Harlem, can become a great power unto God for good, not only in Harlem, but throughout the world, that peoples of African blood and descent may come unto their own and be recognized, not as mere **negroes**—(inferior beings)—but as **real** men and women. They must fight for their rights just as other peoples do!

WHAT! ONE DROP OF AFRICAN BLOOD!!

An explanation point expresses surprise and also it may be used to elucidate, interprelate and clear up things and bring about a **mutual understanding. An explanation point may also be used to effect a mutual cleaning up of a misunderstanding!** That is the correct sense in which it is used in the above prominent headlines. **WHAT!** The common, every-day understanding among people in the United States of America, **particularly**, and throughout the English-speaking world, generally, is, that any person who has any African blood in his or her veins, is an inferior person! There is a definite and a very particular reason for this. The object of articles I am writing for THE NEW YORK DISPATCH, is to clear up the mental vision of men and women in Harlem, with a view to bringing about an understanding, according to the wisdom which they may have, or get from a careful study of what I write. I understand that odds are frightfully against me and that I am in the **awkward** position of a man who tries to climb a tree backward! It is hard to understand the progress which he makes. An expert climber will, in time, make progress **climbing backward**, however slow his speed may be. The task I have undertaken is slow but I am making some progress and that I have learned from the questions which I have been asked and more particularly by the general discussion which my articles in THE DISPATCH have created in Harlem.

I claim that the word negro, as used and applied to all persons who may be known to have any African blood in their veins, is **misapplied! There are no negroes. I contend that the word negro should not be used in the sense in which it is generally used in the United States of America and in all parts of the world where the English language is spoken. I go further and state that educated people should never use the word negro, as applied to all persons who may be known or said to have African blood in their veins!** My contention is based not only upon logic, but upon common sense, and according to the meaning of words as defined in the Dictionary, compiled by the white man! I throw down the **gauntlet** and challenge any one, white, black, yellow or brown, to take it up and debate the question with me **verbally** or in writing. I state here and now that the word negro, as applied to human beings, is **misused.** I contend, according to the laws of God and the rules of man, that the word negro, as applied to human beings, has no rightful place in the vocabulary of educated and right thinking, **sane and sound minded,** men and women!

Negro, as used by white people, means that all persons who have African blood in their veins, are **naturally inferior to persons who have not.** No matter how fair and white the skin of persons who have African blood in their veins may be, they are called negroes. That is incorrect according to the Dictionary. I here call in the greatest mind I have studied, that of Frederick Douglass. **I am a seeker after the Truth.** Douglass speaks.

LIFE AND TIMES OF FREDERICK DOUGLASS

Mr. Douglass traced the idea of the **inferiority** of all persons of African blood, in their veins, to that most **cursed** institution of African slavery, in the United States, which existed for quite two hundred and fifty years. On page 27, of **The Life and Times of Frederick Douglass,** we read about African slavery in America thus: "Slavery had no recognition of fathers, as none of families. That the mother was a slave was enough for its deadly purpose. By its law the child followed the condition of its mother. The father might be a freeman and the child a slave. The father might be a white man, glorying in the purity of his Anglo-Saxon blood, and his child ranked with the blackest slaves. Father he might be, and not husband, and could sell his own child without incurring reproach, if in its veins coursed one drop of African blood." As one drop of African blood made all slaves equals, under the cursed and cruel system and institution of African chattel slavery in this country, so also does the word negro **seek** to make all persons of African blood and descent equal to each other and inferiors in the common estimation of white people generally.

THE WORD NEGRO USED AS AN ASSET!

There is a sense, and purpose, in which the word negro is used by certain gentlemen who have African blood in their veins, but who imagine that they are really superior human beings when compared with the masses of American citizens and other people in this country who have African blood in their veins. These gentlemen think that they are highly educated. To be definite, they are Dr. W. E. B. Du Bois, editor of The Crisis, of New York

(over)

City and the world; Dean Kelley Miller of Howard University, Washington, D. C., and ex-Dean William Pickens of Miss Mary White Ovington's Movement, said to advance colored people. These gentlemen are of the African type! They use the word negro, and will fight to keep it in the English language, for without that word negro being in the English language these gentlemen could not earn a living with their brain. They write and talk about the negro as if they were Anglo-Saxons or white men of a most high order! There are others who make their bread and butter by using the word negro as a trade-mark and could not get along without it. Chief among these is Editor Fred R. Moore of The New York Age. Take the word negro out of the Dictionary and **eliminate** it from the English language and Editor Moore would have to find another job and give up The New York Age, the great T. Thomas Fortune's paper. Editor Moore calls The Age "The National Negro Weekly." Under Editor Moore, The Age is a foreign publication! But little is published in The Age about what goes on and takes place in New York City and the free States north of the Mason and Dixon Line. The Age is a Southern organ! Dr. Booker T. Washington took The Age over and made it his mouthpiece, so that nothing offensive to white people would be published in The Age. Fred R. Moore, who believes strongly in the theory of the superiority of the white man and thinks that the **whiter** the skin the more superior is the person with the white skin, was put in charge of The New York Age by Dr. Washington in order that the word negro might be kept to the front, so that the so-called inferior human beings, in the United States, could and would easily be kept in their proper places, set aside for them by the white man! T. Thomas Fortune fought, through The New York Age, his paper, to **discount** the word negro and have peoples of African blood, in the United States of America, called **Afro-Americans.** Frederick Douglass and T. Thomas Fortune were on the road to right thinking and correct understanding on the great question of human rights, but when Frederick Douglass died and T. Thomas Fortune lost The New York Age, things took a turn under the **domination** and leadership of Dr. Booker T. Washington. We are still going back under President Harding's Administration at Washington, the Capital of the Nation! That which was gained by fifty years of public education by Frederick Douglass was lost by thirty years of **strange propaganda** by Dr. Booker T. Washington, trained by white men!

WHO IS A NEGRO IN THIS COUNTRY?

To get knowledge and understanding, and be wise one must know and understand, not only the language one speaks, but one must know the meaning of words. Language is a vehicle (a medium) to convey our thoughts one to another. Language is made up of words. The Dictionary is a book which contains words of a language and gives their meaning. Now, in order to understand the meaning of words, we turn to the Dictionary for knowledge and understanding. The English **Dictionaries** were compiled by white men. They contain words which express, or explain, the thoughts which people have in their minds. If we wish to know the meaning of a word or words we turn to the Dictionary. For example. We wish to know the meaning of the word negro—we turn to the Dictionary to help us out. We will take the word negro (as an adjective) to find out its meaning. First to explain an adjective is a word used in the Dictionary with what is called a substantive or noun to express the quality or attribute of the thing named, or to limit and define a thing as distinct from something else. For instance: Man: A white man or a black man! A negro man really means nothing, in this sense; it does not convey an accurate thought. To refer to the Dictionary. The word negro means, according to Webster's New Modern Dictionary (Illustrated) "an African black." This Dictionary was published as late as 1916. It is revised and brought up to date! We therefore accept it as correct. In this same Dictionary the word mulatto means the offspring of a negro (African black) and white parents. **By the simple meaning of words in the Dictionary a mulatto cannot be a negro! One a half negro, so-called! Then a quadroon, the offspring of a mulatto and a white person. If a mulatto is half-white, then a quadroon, who is the offspring of a mulatto and a white person is a person whose blood is one-fourth African black and three-fourths white! That person could not by any correct reasoning be a negro. OCTOROON: The offspring of a quadroon and a white person, or a person who is seven-eighths white! How could such a person be a negro, if the word negro means an African black?** A new Dictionary is needed which will contain words with the correct meaning. The white man's Dictionary is wrong!!! One word cannot have two **different** and very **distinct** meanings and be correct! If the word negro means **African black,** then by the white man's Dictionary, mulattoes, quadroons and octoroons cannot be negroes, as they are called in the United States of America. Why are these people all called, classified and treated as African blacks? Because, as Frederick Douglass stated, in his great book, that all slaves, with one drop of African blood coursing in their veins, were looked upon and treated the same, so also are all so-called negroes looked upon and treated the same, when it becomes known that there is one drop of African black (so-called negro) blood coursing in their veins. **We need knowledge and understanding. When we get that we will be wise!**

COLOR PREJUDICE WITHIN, RACE PREJUDICE WITHOUT!

Real white people have no "color" prejudice. **The almost white,** colored people have. Many of the very fair in complexion, people with straight hair, have "color" prejudice. Being more nearly like the real whites, who claim to be superior to the solid blacks, they think they are better than the blacks! The great Frederick Douglass stated this about his dear good mother: "She was tall and finely proportioned, of dark glossy complexion." Frederick Douglass' mother was a black woman. Beauty of soul and kindness of nature. He loved her greatly! Why be ashamed of "color." "I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon." Here we have it. Black attracted King Solomon! He was the wisest man the world has ever known. Why be ashamed of black in Harlem nowadays? Are we greater and wiser than King Solomon? Have we in Harlem more knowledge and better understanding than King Solomon had in his day and time? **Not much!!!** I propose writing a Dictionary which will guide the people in Harlem to a correct understanding of the Truth!

On one side I am African black; on the other side, I am North American Indian. How could I then be a negro by the meaning of words in the white man's Dictionary? I have written about ALMOST white colored men being wrong on the "color" question. Dr. W. E. B. Du Bois, Dean Kelley Miller and ex-Dean William Pickins are further off the track than the almost whites. The National Association for the Advancement of Colored People fosters "color" prejudice! Instead of advancing the Movement degrades peoples of African blood and descent! The yellows, mulattoes, quadroons and octoroons cannot be negroes, since they are not African blacks. We must have a new Dictionary to guide us right. The black and the brown skins must teach the ALMOST WHITES and the REAL WHITES to get right! Tobias' Dictionary will teach wisdom and correct understanding.

FREDERICK DOUGLASS INSPIRED!!!
BOOKER WASHINGTON TAUGHT!!!

FROM BLACK AND WHITE COME MULATTO?

The New York Dispatch 9/9/21

By PROF. D. E. TOBIAS

"Watch ye, stand fast in the faith, quit you like men, be strong."—The First Epistle of Paul the Apostle to the Corinthians Ch. 16, v. 13.

I know of no two Great Men, in history, whose fervent faith in God and whose determination to battle **against** wrong and injustice and give their time, labor, ability, courage and whatsoever else they possessed or could get hold of, so near resemble (as shown in what I have read and studied of these two most remarkable men) as the attributes of St. Paul and Frederick Douglass make them to be! Truly these two men were **inspired** by God to become and to be the real leaders of the people. Both St. Paul and Frederick Douglass were of humble birth. They were not born in palaces **amid** great wealth and surrounded by much luxury.

Not much is known of the true parentage and early life of St. Paul and Frederick Douglass, save what may be surmised (to imagine without certain knowledge) from the little which has been written about these truly great men! In the days when St. Paul was born and reared, books were not written as they are nowadays. Not a great many books were written and published when Frederick Douglass made his appearance on the face of this earth and nothing about persons of African blood and descent who were born on slave plantations in the South. Frederick Douglass was born on a farm in the State of Maryland, more than a hundred years ago! Of his early life but little is known. All that we know was told by Mr. Douglass himself in his life story: "Life and Times of Frederick Douglass by Himself."

FREDERICK DOUGLASS INSPIRED!!!

Chapter XII., Religious Nature Awakened: "Life and Times of Frederick Douglass." Among other things we read what he had to say on the subject of his belief in God that slavery would be abolished! "Of course it was impossible for me not to hope much for the abolition movement when I saw it supported by the Almighty, and armed with Death." Continuing we read "Previously to my contemplation of the anti-slavery movement and its probable results, my mind had been seriously awakened to the subject of religion. I was not more than thirteen years old when in my loneliness and destitution I longed for some one to whom I could go, as to a father and protector. . . . I consulted a good colored man named Charles Lawson, and in tones of holy affection he told me to pray, and to 'cast all my care upon God. This I sought to do; and though for weeks I was a poor broken-hearted mourner, traveling through doubts and fears, I finally found my burden lightened, and my heart relieved. I loved all mankind, slave-holders not excepted, though I abhorred slavery more than ever. I saw the world in a new light, and my great concern was to have everybody converted. My desire to learn increased, and especially did I want a thorough acquaintance with the contents of the Bible. I have gathered scattered pages of the Bible from the filthy street-gutters, and washed and dried them that in moments of leisure I might get a word or two of wisdom from them."

FREDERICK DOUGLASS WAS A MULATTO!

In stating the lot and condition of his mother, on page 27 of his Life, Frederick Douglass has this to say of his parents: "My grandmother's five daughters were hired out in this way, and my only recollections of my own mother are of a few hasty visits made in the night on foot, after the daily tasks were over, and when she was under the necessity of retiring in time to respond to the driver's call to the field in the early morning. These little glimpses of my mother, obtained under such circumstances and against such odds, meager as they were, are ineffaceably stamped upon my memory. She was tall and finely proportioned, of dark glossy complexion, with regular features, and amongst the slaves was remarkably sedate and dignified. There is in "Prichard's Natural History of Man" the head of a figure, on page 157, the features of which so resemble my mother that I often recur to it with something of the feelings which I suppose others experience when looking upon the likenesses of their own dear departed ones. Of my father I know nothing. Slavery had no recognition of fathers, as none of families. That the mother was a slave was enough for its deadly purpose. By its law the child followed the condition of its mother. The father might be a freeman and the child a slave. The father might be a white man, glorifying in the purity of the Anglo-Saxon blood, and his child ranked with the blackest slaves. Father he might be, and not be husband, and could sell his own child without incurring reproach, if in its veins coursed one drop of African blood."

FREDERICK DOUGLASS, MULATTO, MOST SOUND ON THE "COLOR" QUESTION!

From his youth up and all through his most remarkable life and career, Frederick Douglass was the one and perhaps **only man** who always and, under all circumstances put and kept a premium on the **BLACK SKIN.** Nor was Frederick Douglass ever **ashamed** (affected or touched by shame; cast down or dejected by a sense of indecorum; reluctant through fear of shame) because of his own **color** or that of another of African blood. On the contrary, he always defended the black and brown skin peoples and never hesitated to let white people know that he had the highest esteem for the African blood! In his great book on his Life, Frederick Douglass states that "the African is a gentleman by nature." Find such a statement, of the Truth, in the writing of Dr. Booker T. Washington, Dean Kelley Miller or Dr. W. E. B. DuBois, the one man who poses as the greatest colored man America has ever produced, and the sun will stand still in the Heavens and cease to shine! These men all have agreed with the white man that the African blood makes for **inferiority?** Frederick Douglass contended that the African blood makes people superior and that "the African is a gentleman by nature"! **Amen!!**

For further actual proof of how Frederick Douglass stood on the question of "color," the following extract is taken from his book, page 316, in which he gives an account of a great convention of the famous Free-Soil Party, held at Buffalo, New York, during the Anti-Slavery agitation, on which occasion a number of colored men spoke. Of that convention Frederick Douglass wrote this: "I was not the only colored man well known to the country who was present at this convention. Samuel Ringold Ward, Henry Highland Garnet, Charles L. Remond, and Henry Bibb were there and made speeches which were received with surprise and gratification by the thousands there assembled. As a colored man I felt greatly encouraged and strengthened for my cause while listening to these men—in the presence of the ablest men of the Caucasian race. **Mr. Ward especially attracted attention at that convention. As an orator and thinker he was vastly superior, I thought, to any of us, and being perfectly black and of unmixed African descent, the splendors of his intellect went directly to the glory of his race."**

It has always been the custom to give credit to the white man's blood, when a colored person shows ability and marked intelligence. We see here, that Frederick Douglass was an exception to that rule. Today, even, men and women generally, white and colored alike, are apt to give credit to the white progenitor when a person of African blood and descent shows intelligence; if the person be mixed!

BOOKER WASHINGTON MULATTO, TAUGHT BY WHITE UP FROM SLAVERY:

The New York Dispatch 9/9/21

Story of Booker Washington's Life by himself, page 4, we read this of Dr. Washington's mother: "My mother, of course, had little time in which to give attention to the training of her children during the day. She snatched a few moments for our care in the early morning before her work began and at night after the day's work was done. One of my earliest recollections is that of my mother cooking a chicken late at night and awaking her children for the purpose of feeding them. . . . Of my father I know even less than of my mother. I do not even know his name. I have heard reports to the effect that he was a white man who lived on one of the nearby plantations. Whoever he was, I never heard of his taking the least interest in me or providing in any way for my rearing. But I do not find especial fault with him." **Nowhere in the Life of Booker Washington, do we read where he ever found any fault with white men, nor does he give any special credit to colored men for anything of worth**

Amalgamated Clothing Workers of America
General

and ability! Booker Washington was not a contender for human rights, as Frederick Douglass was, and unlike Douglass, Washington believed in the natural superiority of the white man and equally did he believe in the natural inferiority of the black man! The African. To Dr. Washington, the Anglo-Saxon first and then all white men were born to rule this world and teach and train black, yellow and brown skin peoples how to work and how to obey the white man! However hard your lot in life may be, don't grumble! Just plod right along from the cradle to the grave! Maybe, some day, things will turn out right for black and brown skin peoples on this earth! Dr. Washington never professed any particular belief in God. He accepted the white man's views and went right straight along at all times! The white man is a Christian. That will do!

PREMIUM ON WHITE AND LIGHT SKINS!

After Dr. Washington became a national figure he was called by the millionaires, the learned and the most influential white people in this country, to visit all the great cities and speak before the wealthiest and most fashionable white people in the country and tell them about the work he was doing at Tuskegee to train young colored men and women how to work and be good, obedient servants! In order not to run into "color" prejudice anywhere even in the North and the West, Dr. Washington had as his private secretary **an almost white colored man.** That white colored man did for Dr. Washington what John the Baptist did for Christ. He prepared the way for the coming of the great colored educator that he might go right and keep straight! Dr. Washington surrounded himself with white or very light colored men who could easily pass for white. Dr. Washington's Cabinet at Tuskegee, and his little Cabinets, in all the big cities in the North and West, were composed of **almost white colored men and women!** All the men Dr. Washington recommended for Federal appointments, by Presidents Roosevelt and Taft, were men of **fair skin and straight hair.** No black and brown skin men were recommended for high places, especially in Washington, the Capital of this Nation! A great premium was put on "color" in this country during the twenty-five or thirty years of Dr. Washington's rule. For he really was made the absolute ruler of peoples of African blood and descent in this country by white men! General Armstrong trained Booker T. Washington at Hampton for the work which he did up to the time of his death.

MAYORALTY CAMPAIGN, NEW YORK CITY, 1921

Lawyer Hawkins has charged me with being a Democrat! The way his charge reads, in Editor Fred R. Moore's weekly publication, The New York Age, a man who is a Democrat is wrong! Maybe that is his! Does Lawyer Hawkins know that Editor Moore of The Age was a Democrat at one time? Does he know that Chairman Samuel Koenig's Candidate for Mayor in 1921, Major Henry Curran, was a Democrat only a brief time ago? Does he know that Chairman Koenig's candidate for President of the Borough of Manhattan in 1921 is a Democrat? What does Lawyer Hawkins know about New York City politics? Will he explain?

Lawyer Hawkins stated in The Age: "I do not think that complexion has anything to do with the status of any colored man or woman." Will Lawyer Hawkins consult Miss Mary White Ovington, of the National Advancement Association? She can set him straight on this question. Mr. Walter White, who says God blessed him with a face that he can go two ways, had to take Dr. W. E. B. DuBois, a brown skin man, to the Pan-African Conference in Europe. Dean William Pickens must be too dark to go so far from the United States to advance colored people!!! There are some light complexion gentlemen at the head of Benevolent Societies (colored) in New York, who can enlighten Lawyer Hawkins. Is Mr. Mitchell, (brown skin) Hawkin's candidate for Alderman, altogether sound on "color"? Are all the Mulattoes sound on "color"? Don't all answer at once, please!

GARVEY AND JOHNSON TILT

The Afro-American 9/30/21

Discussion Of Inter-marriage Of Races Question Waxes Warm Between

New Yorkers

HARSH WORDS USED

Frederick Douglas And Booker T. Washington Called "Illegitimates"

New York City, Sept. 29.—In formal debate between Marcus Garvey, head of the Universal Negro Improvement Association and James Weldon Johnson, secretary of the N. A. A. C., upon the question "Should Races Inter-marry" waxes warm.

Mr. Garvey's statement last week that inter-rarriages of any opposite races were "a crime against nature" aroused Mr. Johnson t ask the question, "What about Frederick Douglas and Booker T. Washington" both of whom had black mothers and white fathers. Replying to this question in tomorrow's Negro World, Mr. Garvey says:

'I have no imputation against great men like Frederick Douglas and Booker T. Washington, but these men wre brought into the world under unfortunate circumstances; they were brought into the world through bastardy, the the rape of one race upon the other, and the abuse and advantage of the mothers of the one race by the men of the other. Does Mr Johnson want us to perpetuate that order of society by which we must bring in a race of illegitimates to be called in the future a race of bastards rather than for us to get among ourselves now and regulate the social order under which we should live?

The difference between Mr. Johnson's policy and the Universal Negro Association's is that he believes that the only society for the Negro is that of the white man's. We believe to the contrary. We think that the black man's society is as good as that of any other race, and we are determined to build up a Negro society even superior to that of the whites."

GARVEY'S SOCIAL EQUALITY CABLES

Oct. 1921. New York Messenger.

MR. GARVEY has embarked upon a queer but interesting mission—the preaching of Negro inferiority to the white and Negro peoples of the world. His chief blast has been directed against Dr. Du Bois, who is alleged to have advocated social equality in the Pan African Congress in Paris. Mr. Garvey's contention is that social equality is only demanded by certain Negroes for selfish reasons. The same thing may be said of certain Negroes opposition to lynching. Does the fact that one opposed lynching from a selfish point of view, fearing lest he become a personal victim, make such opposition less valuable or less necessary. Granting that the Ku Klux Klan is a vicious and criminal organization, of which fact its record, past and present, supplies ample proof, would Mr. Garvey contend that because Jews and Irish, for selfish reasons, have instituted a bitter fight on the Klan, that such a fight is not just, timely and laudable? Self-interest may not infrequently be found to be compatible with the publi'c good. This argument of selfishness is pretty sorry and slender to present as a basis for opposition to a demand for the right of Negroes to be considered as the social equals of white people.

In this new role of Mr. Garvey's, he qualifies splendidly as an ally of the Ku Klux Klan. Lynching, jim-crowism and disfranchisement of Negroes are the means with which the mobocratic South hopes to maintain the social inferiority of the Negro. The idea of the white South is that when ever the Negroes demand the right to vote, the right to life, liberty and the pursuit of happiness, that they are demanding social equality; and when they renounce social equality, they also accept the present attitude of the South toward the Negro, namely, keeping him in peonage, lynching, jim-crowing and disfranchising him.

And in this attitude, the South is entirely logical; for if Negroes admit that they are the social inferiors of white people, they, ipso facto, admit that they are entitled to inferior treatment.

But such are the pitfalls of a movement such as the Universal Negro Improvement Association which is founded upon the fallacy of "Negro First." The logical consequences of the methods it adopts are that instead of achieving its goal, that is, making the Negro "First," it actually results in achieving just the opposite, that is, making the Negro "last."

HOW WHITES MAKE BLACKS FIGHT! ARE PICKED LEADERS THE TOOLS?

"ENEMY SOWED TARES AMONG THE WHEAT"
The Picked Colored Leaders Tares—People Wheat!!
WHEN THE BLIND LEAD THE BLIND THEY STUMBLE!!
CONFIDENTIAL COLORED MEN WHISPER TO WHITE FOLKS!!!
ARE ALMOST WHITES SUPERIOR TO THE YELLOWS?
ARE BROWNS AND BLACKS EQUAL TO REAL WHITES?
THE TRUTH IS THE FOUNDATION OF KNOWLEDGE
IS DR. W. E. B. DU BOIS IGNORANT OR INTELLECTUALLY DISHONEST?—FACTS SPEAK FOR THEMSELVES

N. Y. Dispatch 10/28/21

By PROF. D. E. TOBIAS

"But while men slept, his enemy came and sowed tares among the wheat, and went his way: But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? From whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."—St. Matthew, Chapter 13, Verses 25 and 30, inclusive.

The first part of this article introduces the last part. By this I mean that what was left over from last week's article under the heading: "Whites Dominate Black Affairs: New Propaganda for Education: Men or Measures Have Failed," comes after what I wish the readers to see and study before reading the part of last week's article which was left over to be continued in this week's Dispatch. This is an introduction!

WHEAT AND TARES BADLY MIXED

I am the son of a farmer and was born, reared and taught to work on the farm in the State of South Carolina. My early life was spent on the farm and I know about planting in the ground and producing from the farm. My father was perhaps the leading farmer in Newburry County, South Carolina, where I was born and brought up. I know all about planting and growing corn, cotton and wheat. We were great farmers. I know what wheat is and I know what real tares among the wheat mean! They choke the wheat and **stifle** its growth! To "stifle" means: "To suffocate; smother; extinguish; deaden; suppress or conceal."

Wheat is a cereal grain from which flour is manufactured, or **made**, as we used to say in the Southland. Cake-bread is made from flour and is much nicer for the farmer to eat in the country, in South Carolina, than is corn-bread, which is **rough** and scratches the throat, as it goes down! This is the language farmers use in the country in South Carolina! Wheat is a beautiful plant and nice to look upon when it is growing, and most beautiful when it is ripe and ready to be gathered into the barn if there are no tares among it.

TARE: "A leguminous plant cultivated as food for horses and cattle." As compared with wheat, tares are rough. This is the difference: Wheat is for human beings to eat, though cattle may eat it, too. Tares are for cattle and not for human beings. Jesus made the comparison to show that as wheat and tares were for different uses they were not intended to grow together. Where tares are among wheat they are few in number and work harm because they are destructive. Tares choke wheat and if wheat is to grow and become useful to man, then the tares must be rooted up and **plucked out!** Jesus said: "Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." The colored men and women whom white men and women pick to lead this great people of African blood and descent are liken unto tares of which Jesus spoke, and the masses who are **exploited** by the whites and their colored **tools** are the wheat! We now have the object before us—let us point to the moral!

WHITES MAKE BLACKS FIGHT

White and black are relative terms. They refer to peoples classed as real whites and those called black, colored or negroes. In this sense, we can easily understand the meaning of the words white and black in this article. In the days of slavery, before the GREAT CIVIL WAR, white slaveholders used certain docile and most obedient slaves as watchmen over the great masses of the slaves. Since the WAR came along and emancipated the slaves and abolished human chattel slavery (which meant that white people owned, controlled and could sell and buy all peoples of African blood and descent), schools, or rather **institutions**, have been established in the ex-Slave States for the especial training of peoples of African blood and descent. These institutions have been controlled by white men and women—mostly from the Northern and Eastern States. Instead of education, there has been a certain **peculiar** form of **PROPAGANDA** carried on which has **taught** young people of African blood and descent to look up to and **revere** the white skin! **REVERE** means: "To regard with fear mingled with respect and affection; reverence." This applies most **fittingly** to most peoples of African blood and descent in all parts of the English-speaking world, whether under British or American rule. I have lived under both and know whereof I speak and write. I have ample proof to substantiate any and all statements I make along this line! But I wish specially to call attention to men and women of African blood who have been selected by white men and women and pushed forward in this country and particularly here in New York City, to be the logical leaders of the **millions** of peoples of African blood and descent in this counrty and now all over the world! I wish to call direct attention to the **National Association for the Advancement of Colored People.**

This movement is owned and controlled absolutely by white men and women and has brought about a great **chasm** (a deep gap or opening) between and in the ranks of peoples of African blood and descent. THE ALMOST WHITES have been separated from the yellows, and especially from the blacks and the browns, and now a real fight is going on! There is not the slightest doubt about this fact. It can be proved right at the **New York Headquarers of The National Association**, 70 Fifth Avenue, New York City. Let a black or brown skin man or woman, well educated and refined, call at that office, prepared by training and fitness to do real work to help advance the cause of justice and right treatment of colored people, and the reception will tell the real story. In fact, there is great dissatisfaction daily going on within the office. Here it is: Ex-Dean William Pickens, an African black, according to the **Dictionary**, a negro is by no means happily placed in the **Headquarters** of The National Association **for the Advancement of Colored People.** The main trouble is that the ex-Dean is much too **black!** Dr. W. E. B. Du Bois, the learned, **dapper** brown skin gentleman, does not care for black people. He loves his **real** white friends and sometimes **tolerates** (to endure; permit; allow so as not to hinder or prohibit) the ALMOST WHITES! But the fact is, Dr. Du Bois would much rather be the only man of African blood closely associated with the REAL WHITES in the business of advancing colored people! I can prove this statement with **facts!** Dr. Du Bois would be **happier** if writer the Honorable James Weldon Johnson was not the **Executive Secretary** of the National Association for the Advancement of Colored People and a REAL WHITE man held the job! Secretary Johnson does not altogether **relish** having around the Rev. Robert Bagnall, a new and strange **recruit** to the Mary White Ovington-John E. Milholland-Joel E. Spingarn **contingent**, called The National Association for the Advancement of Colored People! Ex-Dean Pickens wants to get out of the ADVANCEMENT BUSINESS, but he is not brave enough to make the move! He is lacking in **real DARING!**

Not only in the National Association are the hand-picked colored leaders fighting, but Editor Fred R. Moore, of The New York Age, is always ready to fight any colored man or woman who does not readily bow to white bosses! In politics, Editor Moore started out by being a colored Democrat. Business got better for him to be a Republican, under Dr. Booker T. Washington, and Editor Moore SHIFTED round about, face first! He came to Harlem not very long ago to lead colored people, when white folks (Republicans) made it possible and told him to come! Editor Moore is here, but we are not prepared to follow his lead. Editor Moore misled certain colored preachers, in 1917, to follow Mayor Mitchel. In 1921, his son-in-law, Lester A. Walton, has **enrolled** with the Democrats! Editor Moore will not publish anything now in his paper about "bag and baggage" and being a Democrat, in reference to his son-in-law, Mr. Walton. Lester A. Walton is progressive and a man who looks far ahead! I have been **preaching division** of the colored vote and that there are too many colored Republicans, for years. Editor Moore has not agreed with me, only because his "bosses" are big white Republicans. Harlem is

Amalgamation—1921

waking up. Mayor Hylan should get a big colored vote this year. He stands for HOME RULE for New York City, which means cheap gas, cheap telephone rates and, of course, five cents fare!

Editor Fred R. Moore: **"Fall into line with The Age, and come out for the right of the great masses of colored people in Harlem, to pay less for gas, telephone and carfare rates. That is a right the colored people are entitled to." Where do you stand now, Mr. Editor of The New York Age? The people's case rests here until after November 8, 1921, Election Day. Read the last part of this article with special care and attention! The Tares, the picked colored leaders, must be separated from the wheat, the masses of the people. Let them be burned with their bosses, while the people are gathered into the barns of freedom and be not taxed to support white and colored Advancers, who exploit, but never advance colored people! Peoples of African blood and descent, I mean.**

WHITES MAKE BLACKS FIGHT by pitting one against the other, on the basis of light and dark, brown and black skin. **Pit:** "To set in competition." That is how it is done. **AWFUL!** The picked colored leaders are used as mere tools of the whites to exploit the masses of colored people. Watch the **N. A. A. C. P.**

(Continued From Last Week)

Dr. Booker T. Washington died without leaving any one whom he trained capable of taking charge of Tuskegee. Fisk has called white presidents since Dr. W. E. B. Du Bois graduated, but he has not been called nor has he been called to take charge of any institution founded in the South for the special education of peoples of African blood and descent! Why not? What reason can now be given by Dr. Du Bois or any one else? We read hopelessly in vain Dr. Washington's story of his life, "Up From Slavery," to learn one single thing about what Dr. Washington knew about industrial training, which General Armstrong taught him. There is absolutely nothing in Dr. Du Bois' greatest written work, "Soul of Black Folk," to inspire or help an ambitious boy of African blood. The story is all about Dr. Du Bois' own personal troubles and imaginations!! The first part of "Up From Slavery" tells about young Washington's boyhood days, which contains but little that is of interest to a boy of today. The second part deals with and tells about Washington as a young man, struggling for an education and going to Hampton. Credit, and much praise is given to General Armstrong. Dr. Washington tells how he had special charge first of young colored men, women, boys and girls at Hampton, and tells about his experience in handling North American Indians. This is sad, but it seemed to have amused Dr. Washington. **He relates his experience as a joke.** Chapter V—The Reconstruction Period—is an attempt to deal with the political struggles between emancipated men of African blood and white men in the ex-Slave States from 1867 to 1878. This whole chapter reflects the white man's views of the black man in politics. It is hard to believe that Dr. Washington was the sole author of this chapter, as he never had the slightest opportunity to study politics in the South during that period. Then, too, the views are those of white men about colored men.

WHEN THE BLIND LEAD THE BLIND THEY STUMBLE!

Did you ever see one blind man trying to guide another? They both WOBBLED from side to side without making progress. They could not see where they were going. That's what you see when you look at a colored man trying to follow a white man, who is **against** the political progress of men of African blood! There are many of these politically blind men right here in Harlem! Poor creatures!

Chapter XIV—THE ATLANTA EXPOSITION ADDRESS. That was delivered Sept. 18, 1895, and made Dr. Washington a NATIONAL figure and white men dubbed him THE MOSES of the millions of peoples with African blood in their veins in this country. Dr. Booker T. Washington became the political DICTATOR of his group from then on down to the day of his death. Were Washington and Du Bois successful leaders created by white men? After the GREAT ATLANTA ADDRESS Dr. Washington traveled much and made speeches to white people about black people! Not one speech **against** white people or their wrongs perpetrated on colored people. Dr. Du Bois lived in Atlanta, Ga., **thirteen years** without making a single protest against Georgia's wrongs committed by white men on colored people. Dr. Washington's sons do not now live at Tuskegee. Dr. Du Bois lives in New York, but can go to Atlanta any time without fear! The white men don't trouble him. Have the white men's picked leaders for colored people failed? **They certainly have not succeeded!**

DO CONFIDENTIAL COLORED MEN WHISPER TO WHITE FOLKS?

To **whisper is** to speak in a low, soft voice; so as not to be overheard! Men who whisper generally select a dark place; sometimes and most often they stand in the BACK DARK ALLEY where there is no light! **White men have trained their colored men who whisper to them on and about colored people. When the colored man whispers to the white man something goes wrong for colored folks!!!**

ARE THE ALMOST WHITES SUPERIOR TO THE YELLOWS?

When the almost whites go in and out among the REAL WHITES and the YELLOWS are turned back at the door, the almost whites say: "We are your superiors." Are the browns and the blacks **equal** to the REAL WHITES? Let us go to history for the TRUTH, which is the foundation of all knowledge. Brown and black skin men were the founders of all religions and all civilizations **rest** upon a religious IDEA. White men have gotten all their original ideas from the works of brown and black skin men!

HOW WHITES DOMINATE BLACK AFFAIRS

First, the white man got the confidence of the black man, of whom he took advantage. Then the white man taught the black man to keep quiet while he worked on him. That was hundreds of years ago. The white man is still on the job and at the old game! If Dr. Du Bois is **not lacking** in proper information, then he is intellectually dishonest. Facts speak for themselves. White men and women can and do use Dr. Du Bois in their attempt to **dominate the** AFFAIRS OF BLACK PEOPLE. This is fully and clearly demonstrated in a **business**, called THE NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE. In that business Dr. Du Bois' position is that of a **hired servant!** He is wholly without plenary power, which means full and complete power, to act in any particular matter or manner withhout strict orders from the whites, who own and control the National Association for the Advancement of Colored People.

I am in full possession of facts to show and prove that without orders from the whites, Dr. Du Bois dares not make a single move. After a movement had been started in New York City in 1906 by a colored man who invited white and colored men and women to meet from time to time for special private studies, an ambitious white woman who wanted to be great and a white man who is a great collector of money to do what he calls public charitable work to help the oppressed, joined and soon succeeded in getting the **very fair complexion colored men with straight hair** to meet with white men and women **privately**, and a new movement was started. The colored man who started the first movement, from which the IDEA came, was not invited to meet with the ALMOST WHITES and the REAL WHITES. Dr. Du Bois was brought from Atlanta, Ga., by white people, to work **secretly** with them on a salary to advance colored people? Dr. Du Bois does not have the handling of one cent of this movement, only what he gets as salary.

White people own and control the National Association for the Advancement of Colored People absolutely, although most of the money is collected from colored people!!! **Now, where does Dr. W. E. B. Du Bois stand and whom does he really represent—white or colored people? Writing in THE CRISIS, October, 1921, Dr. Du Bois scores Thomas Jesse Jones, Dr. Moton's White Friend, and raises the serious question of white leadership for colored people. This is exceedingly strange, in view of the position Dr. Du Bois has held for the past ten years in the N. A. A. C. P. and still holds. Is Dr. Du Bois ignorant or intellectually dishonest? Let him and his white friends now answer!**

Amalgamation — 1921.

General.

JAMES WELDON JOHNSON AND MARCUS GARVEY IN A TILT

THE IMMORTAL QUESTION OF SOCIAL EQUALITY

~~The Chicago Ill~~
The Negro World 10/1/21

VIEWS and REVIEWS

By James Weldon Johnson, Contributing Editor

In the New York Age, September 24

"A CRIME AGAINST NATURE"

Recently Mr. Marcus Garvey, president-general of the Universal Negro Improvement Association, was quoted in one of the daily papers as making the following statement:

> The Universal Negro Improvement Association stands in opposition to the Pan-African Congress and to the leadership of Dr. Du Bois because they seek to bring about a destruction of the black and white races by the social amalgamation of both. The Dr. Du Bois group believe that Negroes should settle down in communities of whites and by social contact and miscegenation bring about a new type. The Universal Negro Improvement Association believes that both races have separate and distinct social destinies; that each and every race should develop on its own social lines, and that any attempt to bring about the amalgamation of any two opposite races is a crime against nature.

This is a statement in which Mr. Garvey consciously or unconsciously plays to the most deep-seated prejudices of the white man in America. It is the very sort of a thing that Vardaman, Cole Glease and the rest of that ilk say and wish to have accepted. Does Mr. Garvey realize the full implication of his statement when he says that any attempt to bring about the amalgamation of any two opposite races is "a crime against nature"? Does he not see that a statement of this kind places the Negro in a position outside of the pale of the human race, somewhere between brute and man?

These are the exact words that have been used by men like Vardaman, who wish to infer that in any such relationship between the white and black races the white is guilty of something akin to bestiality. Furthermore, if such a relation between white and black were a crime against nature, the result of such relationship would be a monstrosity of sin. Is Mr. Garvey willing to say that Frederick Douglass and Booker T. Washington were such monstrosities?

If Mr. Garvey has the idea that the Negro, situated as he is in the United States, can fully duplicate the whole machinery of civilization, it is a sign of sheer simplicity.

When Mr. Garvey talks about social equality he should not do so in the loose manner in which Southern white people talk. He should say what he means by "social equality." If by "social equality" is meant the forcing of one's self into social intercourse with others, no self-respecting Negro wants it. But if by "social equality" is meant the right of the Negro to participate fully in all of the common rights of American citizenship and to arrange his own personal associations, wherever those associations are mutually agreeable, without being prohibited by any ban either of law or mob opinion, then no Negro can be self-respecting who does not stand for it.

It is on the cry of "social equality" in the loose sense that Negroes are refused in public places, driven out of Pullman cars, herded in "jim crow" pens, stuck up in the front end of street cars, given inferior schools and subjected to a hundred other humiliations and injustices. The only sensible definition of social equality is: The right of any person to associate with any other person when the wish to do so is mutual.

Social equality in its strict sense should be a matter left entirely to individuals; but it is not. It is regulated by law and mob opinion. The Negro must either protest against such caste regulation or accept the position of self-acknowledged inferiority. At the mere words "social equality" some white people froth at the mouth and some colored people grow panic stricken. There is no necessity for either action. To the rabid whites we would say that there is no one in these United States so weak that he can be forced against his will to accept anybody's society. To the dissembling Negroes we would say that absolutely nothing is gained by letting the white man feel that we consider ourselves unfit for human association with the other groups in this country.

We assume that Mr. Garvey is working for equality of opportunity for the Negro (we are discussing the Negro in the United States), and we assume also that he has too much sense to think it can be achieved by attempting to substitute black domination for white domination. By what feasible plan does Mr. Garvey propose to secure it?

The only possible end of the race problem in the United States tc which we can now look without despair is one which embraces the fullest co-operation between white and black in all the phases of national activity. If that end can be reached save through the recognition of all kinds of equalities, we should be glad to have Mr. Garvey tell us.

Of course, there may some day arise one or two or three great empires in Africa that will compel the recognition of the full rights of men of African blood everywhere. Or there may come sooner than expected the ultimate downfall of the white race. But, as Kipling would say, that is another story—in fact, a couple.

Marcus Garvey Answers Contributing Editor of New York Age, James Weldon Johnson

Negro World 10/1/21

It is for me to inform James Weldon Johnson that I mean every word stated in the paragraph quoted from a letter of mine as published in the New York "Tribune," and which paragraph he placed under

MIXING WHITE OIL AND YELLOW WATER.

Montgomery Advertiser 11/25/21

Ozark, Ala., R. F. D. 6, Nov. 22, 1921.

Editor The Advertiser:

So there we have it! After all those years of patient, earnest endeavor; after the expenditure of millions of money in churches, hospitals and colleges; after spreading the light of knowledge and wisdom in China, according to the gospel of St. John D. Rockefeller the Baptist; the sleepy old lethargic giant turns half over on his bed of ease, gives a yawn and mumbles: "Get out of here and let me alone!"

Mr. Editor, I'm just mean enough to say, "I told ye so." The races are not mixable, neither are their laws, customs, and religions. It's against nature.

Yonder is a jug of water and yonder also a jug of oil. Will they mix? Never, in a true sense. But the pharmacist can take them and by adding a little alkali and Irish moss or gum arabic, with agitation, can drive the colecules together in closer relationship, making a sort of grumous whitish looking result called emulsions. But even then they won't stay together. After years of quietude, the molecules fall apart, and again resume their original property and qualities. So it is with races, Mr. Editor. If the integral units that go to make up the whole are different in quality, any force used to make them come together is only of temporary usage. They will return to the original type of individuality, and spurn the violated law of nature that forced their union.

Such is the anthropologic law of species. Man must stay within the bounds and limits that nature placed him, otherwise there is restless, tempestuous results. This biologic law can not be violated with impunity. The resultant compound is a deterioration, and speaks for a typical decay and ruin.

When men forgot, or for selfish, ambitious or altruistic purposes seek to override these fundamentals, they are ere long but victims to their own error.

Nature makes no mistakes. She hews to the line. She works after eternal patterns and markings, firm set by nature's God in the very beginnings.

There are lands and resources enough in this country of ours to entertain and supply millions and millions more of men of our own kind and kin, and then not be half so thickly populated as some flourishing parts of old Europe. But no. We get so full of pride and vainglory, so ambitious for extension of name, fame and fortune, that we must needs get in ships and go a-meddling far across unknown seas into distant lands! And for our pains we get a gentile cussing out with an invitation to leave!

What said the bard of Avon about ingratitude? How sharper than a serpent's tooth, etc.

Mr. Editor, in our new capacity of world premiership we must learn to lead—not take the dash and drive! Whoso will not follow in kindly appreciative submission, were best left alone and out of the game. Let us pull away from those people, and stay away. This may not be Wilson Democracy, but it is common-sense.

Truly,

F. B. CULLENS.

review in the New York "Age" of Saturday, September 24.

In making this statement Johnson will therefore realize that I am conscious of the import of the paragraph. Mr. Johnson states that in my statement I am supporting "every sort of thing that Vardaman and Cole Blease and the rest of that ilk say and wish to have accepted." It is for me to inform Mr. Johnson that I do not give two rows of pins for Vardaman and Cole Blease; I am concerned with the destiny of the Negro. If Vardaman and Cole Blease happen to say things that can be interpreted to mean the same things I say in the interest of my race, then Mr. Johnson is welcome to the comparison.

I will not question Mr. Johnson's intelligence to ask him if he realizes the full import of what he states, because I am forced to accept Mr. Johnson as a leader of the Negro race, and, therefore, must give him credit for the intelligence of his own statement. Mr. Johnson and I differ in that Mr. Johnson and his associates and probably co-workers hanker after social equality with white people. I demand social justice. There is quite a difference between fighting for social equality and fighting for social justice. I would like to see the man who would be able to compel me by law or otherwise to accept him as my companion if I did not care to do so. This is forcing the issue of social equality; but I demand from every man in the name of and by the law my constitutional right to go anywhere in the country of which I am a citizen. This is the difference between the Pan-African Congress, Dr. Du Bois, Mr. Johnson and their followers, and the Universal Negro Improvement Association, the movement I represent.

If Negroes will stop making all this noise about social equality, giving white people the idea that we are hankering after their company, and get down to business and build up a strong race, industrially, commercially, educationally and politically, everything social will come afterwards.

It is human to be prejudiced, it has been so since creation, and it will be so until Gabriel blows his horn; and where you have a race of slave masters admitting into citizenship a race of slaves, you are not going to expect the race of slave masters to yield up to the race of slaves, equality in everything, until the race of slaves has brought itself up to the standard of the race of slave masters.

It is all tomfoolery talking about a better time is coming when the white man's heart will be softened toward the Negro and will accept him as a social equal. You are crazy if you think that time will ever come on this side of Jordan until the Negro, either in America or elsewhere builds himself up as a great power to force the recognition of the world.

Mr. Johnson well knows that I have no imputation against great men like Frederick Douglass and Booker T. Washington, but these men were brought into the world under unfortunate circumstances; they were brought into the world through bastardy, the rape of the one race upon the other, and the abuse and advantage of the mothers of the one race by the men of the other. Does Mr. Johnson want us to perpetuate that order of society by which we must bring in a race of illegitimates to be called in the future a race of bastards rather than for us to get among ourselves now and regulate the social order under which we should live? The difference between Mr. Johnson's policy and the Universal Negro Improvement Association's is that he believes that the only society for the Negro is that of the white man's. We believe to the contrary. We think that the black man's society is as good as that of any other race, and we are determined to build up a Negro society even superior to that of the whites. Therefore, we are not going to make any noise about social equality among white folks; we are going to use our time in building up a social standard among ourselves, and if Mr. Johnson and his followers will get off the subsidized pinnacle of looking to the white people for everything social and financial and depend upon the brawn, sinew, sweat and ability of the Negro, it will be better for him and those who follow.

Mr. Johnson defeats his own argument when he says that "it is on the cry of social equality that Negroes are refused in public places, driven out of Pullman cars, herded in Jim Crow pens, stuck up in the front end of street cars, given inferior schools, and subjected to a hundred other humiliations and injustices." This is just what we want to prove, and this is why we are demonstrating to the white race that we do not give a row of pins about social equality with them, because we believe in our own good company; whilst on the contrary Mr. Johnson is aggravating this question of social equality by always wanting to be with the white folks. Now, who is doing more harm to the Negro race, Mr. Johnson or I? Johnson will agitate between now and eternity and he will never get social equality with white people, until he gets down and by a hard day's work builds up a race independently and then demand justice through the strength of the race.

I am not going to waste time with Mr. Johnson and his associates waiting for white people to recognize me. I am going to put in all my time with my race and help to bring them to a standard where they will demand things and get them, and not beg and be refused.

I am glad Mr. Johnson admits that one day two or three great empires in Africa will arise. The Universal Negro Improvement Association has traveled a long way to get Mr. Johnson and his followers to admit this. Thank God, the hour is drawing near. Good-bye. I am busy and don't care to go into details, but if you wish it I will spare a few minutes for you whenever you write.

Amalgamation — 1921.

General.

VIEWS and REVIEWS

By James Weldon Johnson, Contributing Editor

The New York News
9/24/21

"A CRIME AGAINST NATURE."

Recently Mr. Marcus Garvey, President-General of the Universal Negro Improvement Association, was quoted in one of the daily papers as making the following statement:

> "The Universal Negro Improvement Association stands in opposition to the Pan-African Congress and to the leadership of Dr. DuBois because they seek to bring about a destruction of the black and white races by the social amalgamation of both. The Dr. DuBois group believe that Negroes should settle down in communities of whites and by social contact and miscegenation brings about a new type. The Universal Negro Improvement Association believes that both races have separate and distinct social destinies, that each and every race should develop on its own social lines, and that any attempt to bring about the amalgamation of any two opposite races is a crime against nature.

This is a statement in which Mr. Garvey consciously or unconsciously, plays to the most deep-seated prejudices of the white man in America. It is the very sort of a thing that Vardaman, Cole Blease and the rest of that ilk say and wish to have accepted. Does Mr. Garvey realize the full implication of his statement when he says that any attempt to bring about the amalgamation of any two opposite races, is "a crime against nature?" Does he not see that a statement of this kind places the Negro in a position outside of the pale of the human race, somewhere between brute and man.

These are the exact words that have been used by men like Vardaman, who wish to infer that in any such relationship between the white and black races, the white is guilty of something akin to bestiality. Furthermore, if such a relation between white and black were a crime against nature, the result of such relationship would be a monstrosity of sin. Is Mr. Garvey willing to say that Frederick Douglass and Booker T. Washington were such monstrocities?

If Mr. Garvey has the idea that the Negro, situated as he is in the United States, can fully duplicate the whole machinery of civilization, it is a sign of sheer simplicity.

When Mr. Garvey talks about social equality, he should not do so in the loose manner in which southern white people talk; he should say what he means by "social equality." If by "social equality" is meant the forcing of one's self into social intercourse with others, no self-respecting Negro wants it. But if by "social equality" is meant the right of the Negro to participate fully in all of the common rights of American citizenship and to arrange his own personal associations, wherever those associations are mutually agreeable, without being prohibited by any ban either of law or mob opinion, then no Negro can be self-respecting who does not stand for it.

It is on the cry of "social equality" in the loose sense that Negroes are refused in public places, driven out of Pullman cars, herded in "jim crow" pens, stuck up in the front end of street cars, given inferior schools and subjected to a hundred other humiliations and injustices. The only sensible definition of social equality is—**The right of any person to associate with any other person when the wish to do so is mutual.**

Social equality in its strict sense should be a matter left entirely to individuals; but it is not. It is regulated by law and mob opinion. **The Negro must either protest against such caste regulation or accept the position of self-acknowledged inferiority.** At the mere words "social equality" some white people froth at the mouth, and some colored people grow panic stricken. There is no necessity for either action. To the rabid whites we would say that **there is no one in these United States so weak that he can be forced against his will to accept anybody's society.** To the dissembling Negroes we would say that **absolutely nothing is gained by letting the white man feel that we consider ourselves unfit for human association with the other groups in this country.**

We assume that Mr. Garvey is working for equality of opportunity for the Negro (we are discussing the Negro in the United States) and we assume also that he has too much sense to think it can be achieved by attempting to substitute black domination for white domination. By what feasible plan then does Mr. Garvey propose to secre it?

The only possible end of the race problem in the United States to which we can now look without despair is one which embraces the fullest cooperation between white and black in all the phases of national activity. If that end can be reached save through the recognition of all kinds of equalities, we should be glad to have Mr. Garvey tell us.

Of course, there may some day arise one or two or three great empires in Africa that will compel the recognition of the full rights of men of African blood everywhere. Or there may come sooner than expected the ultimate downfall of the white race. But, as Kipling would say, that is another story—in fact a couple.

10/29/21

Mr. Lothrop Stoddard has maintained his interest in colored people and their recent history for a fairly long period. He gave us quite a respectable and well-documented study in "The French Revolution in San Domingo." Only last year, in "The Rising Tide of Color Against White World-Supremacy," he plotted the descending curve of the white race's contacts with the colored races in Asia, Africa and America. A little more than a month ago Scribners brought out "The New World of Islam," an intensive and detailed study of the various ferments at work in the Near and Middle East, where the brown Mohammedan millions are lining up for the final struggle against the domination of the white men of the Western world. And he is already engaged in the preparatory work for a study of the Pan-African movement in Africa. From such industry and zeal we should expect increasing accuracy, sympathy and comprehension. And we find in Mr. Stoddard's later work an increasing measure of respect for the ideas and institutions of men of color, which keeps pace with his increasing knowledge of their activities and purposes.

The present volume presents a bird's eye view of that series of movements which may be said to have started with Mohammed ibn Abd-el-Wahab in the first half the eighteenth century, rising to grave and disquieting proportions under Seyid Mohammed ben Senusse and Djemal-ed-Den Sherif and Sir Syed Ahmend Khan, the early part of the nineteenth century, and now, under a variety of forms and under many lifferent leaders like the Emir Feisal, Mohammed Farid Bey, Yahya Siddik, Ahmend el Sherif and Sir Sued Ahmed Khan, comes to a dangerous and revolutionary head in this revolutionary century of ours. The geographic and racial scope of this series of movements will be appreciated when it is recalled that Abd-el-Wahab was born and bred in the heart of the Arabian desert, and Feisal, in Mecca; ben Senussi and his grandson, el Sherif, in Algeria; Djemal-ed-Din, in Persia; Siddik and Farid Bey, in Egypt, and Sir Syed Ahmend Khan in India. In fact this "far-flung battle line" stretched clear across Northern Africa from west to east, runs through Asia Minor, the Arab peninsula, Persia, Afghanistan, Turkestan and India, and goes right through into China. Adequately to trace such a movement through one hundred degrees of latitude and two centuries of time, one must be a competent historian as well as a publicist; and Mr. Stoddard as a historian is quite competent. The historical preparation of his earlier period in which he learned how to handle records and out of them to construct a living past, stands him in good stead in this, his middle period in which he makes of the distant present a near and visible reality.

Our readers, however, will be more interested in the present than in the past. Yet in order that they may understand the full meaning of the Islamic ferment of today, a word must be said of the Mohammedan world of yesterday and the day before.

It was in the seventh century that there erupted out of the back yard of Africa a race of fighting brown men with a new religion, a genius for democracy and civilizing gifts of a high order. In less than a hundred years they had spread that religion over half the earth—

> "Shattering great empires, overthrowing long-established religions, remoulding the souls of races and building up a whole new world—the world of Islam . . . Intermarrying freely and professing a common belief; conquerors and conquered rapidly fused, and from this fusion arose a new civilization—the Saracenic civilization in which the ancient cultures of Greece, Rome and Persia were revitalized by Arab vigor . . . Arab genius and the Islamic spirit . . . Studded with splendid cities, gracious mosques

and quiet universities where the wisdom of the ancient world was preserved and appreciated; the Moslem East offered a striking contrast to the Christian West (which was) then sunk in the night of the Dark Ages."

But, as Tennyson tells us:

"Our little systems have their day;
They have their day and cease to be."

and the glory of Islam was dimmed when the seat of government was shifted to Bagdad on the Tigris, and its democracy dampened under the influence of Persian despotism. "The fierce, free-born Arabs of the desert," says Mr. Stoddard, "would tolerate no master, and their innate democracy had been sanctioned by the prophet, who had explicitly declared that all believers were brothers." Persian primacy in the affairs of Islam was the beginning of the downfall of imperial Islam. When the Turanian Turks fell upon the luxurious Ivanians they crumbled before a more vigorous people whose barbarian brutality has been the continuing cloud in the Mohammedan sky. For the Turk was a barbarian then and, despite his commendable transformations, he remains substantially a barbarian today, and almost as brutish as the British in Ireland.

In the meanwhile the Western nations of Europe had come into possession of gunpowder and a thirst for wealth. These white barbarians, like the yellow ones on the Eastern front, had one great advantage in common with all other barbarians—constant fighting had made them hardier fighters than the more civilized people who fought less frequently. Therefore when by the crusades they had been brought into contact with the higher civilization and culture of the Saracenic world and had come into their own period of renascence, their expanding powers were set to serve an awakening greed for gold. Commerce and discovery were the two handmaidens of the new desire. Fronting on the sea, as they did, they evolved into maritime powers at the time when the Mohammedan lands had lost their central unity and the power of further propagation. Thus the sceptre of sovereignty which fell from the weakened grasp of the followers of Mohammed was seized by the newer nations of the Christian world. It is hardly six hundred years since the Turks were thundering at the gates of Vienna, and not quite twelve hundred since Moslem arms were arrayed against all Europe on the battlefields of Spain and Southern France, and Moslem armies were encamped before Lyons and Besancon. Yet in the few centuries since the white man has risen to the heights of rulership from which he looks down with flattering self-complacency on all the rest of the world.

And yet, that earlier world domination of Islam was in many respects superior in moral and spiritual values to that of the white man. In the first place it was not eaten by the corroding canker of race prejudice. In political and civic matters character counted for much; color and race for nothing at all. As Mr. Stoddard remarks, "All true believers were brothers." Black and brown and yellow were not, as in the Christian system, brothers in theory only, but they were genuinely so in practice before the magistrates and in all the relations of daily life. As Shaikh Mushir Hosain Kidwai, himself a dark son of India, tells us in his little book on "Pan Islam":—

> "It is the Christian white, 'discolored' European people who are fanatically prejudiced against the 'colored' and Asiatic races . . . It is they who constantly disturb the amity and fraternity that should exist and which did exist under the true Islamic civilization. The black men of Abysssinia, the white of Spain, the yellow of China and the brown of Asiatic countries loved one another like brothers and treated each other on terms of perfect equality—and so they do even today if they are Mohammedans . . . Christianity has also (on this account) failed altogether in bringing peace (on earth). It is the Christian people who have shed the greatest quantity of human blood in the past and who are still bent on their bloody pursuits."

In the next place, those who profess Mohammedanism practice what they preach. If it is true that "by their fruits ye shall know them," then the sons of the Prophet are nearer to "the kingdom of Heaven" than those who parade the principles of the Judean carpenter, yet never put them into practice. "Wine, women of ill-fame and gambling are the three great curses of Christian countries," as Shaikh Hosain Kidwai points out, while to read the polemics of Christian writers one would think that these things existed only in "Heathen Africa" or "Backward Asia." In diplomacy, politics, war propaganda, business and family life the Lie is regent in all Christian lands.

But it is in another and no less important respect that Islam's superiority is demonstrated. It is a fact known to all students of history except those whose collars button in the back that, while Christianity as an ecclesiastical system controlled Europe's educational systems and institutions, no thinker dared to think a new thought. The inquisition and the lesser tribunals sat cross-legged at the birth of every scientific idea to insure that it would be stillborn. The facts of science upon which Christian civilization now bases its claim to intellectual supremacy had, to fight for their lives in the teeth of that Christian bigotry and ignorance that made the Dark Ages dark. And if that bigotry and ignorance had prevailed the telephone, wireless, steamship and traction plow would still exist only in the womb of the future. On the conceded facts of history the Christian system was in its own domain incompatible with knowledge and free inquiry.

On the other hand, despite the huge cairn of lies that have risen on the graves of Islam's reputation in the Western world, the Mohammedan system from its very beginning strove to promote knowledge and free inquiry. For the proof of this we need go no further than the admissions of Western scholars like John William Draper, in "The Conflict Between Religion and Science." But Mr. Stoddard brings even better testimony when he tells us that, "As a matter of fact, Mohammed reverenced knowledge," and cites Mohammed's own words in the Koran:

> "Seek Knowledge even if need be on the borders of China."
> "Seek Knowledge from the cradle to the grave."
> "One work of Knowledge is of more value than the reciting of a hundred prayers."
> "God has created nothing better than reason."
> "The ink of sages is more precious than the blood of martyrs."
> "In truth, a man may have prayed, fasted, given alms, made pilgrimage, and all other good works; nevertheless, he shall be rewarded only in the measure that he has used his commonsense."

What a harvest of good we, who hate knowledge and despise the warnings of wisdom, might have reaped if we had considered such precepts as a necessary part of our religion!

Such was the religion which linked together and still links the souls of hundreds of millions of black, brown and yellow people from the Senegal to the shores of the Yellow Sea. And it is this multitudinous mass which is now on the move, struggling upward to their "place in the sun," under the impact of white arrogance, greed and race-prejudice which call to their aid the forces of religion, business, imperialism and war. But, in truth, the line-up is not as simple as it seems. The racial element, though complex, overbears the religious. For Mr. Stoddard's study includes the purely Hindu movement of Mr. Ghandi, the people of Turkestan (who are not brown in any sense of the word) the black populations of portions of India and Africa; and his map at the end of the volume (which is the only crude thing in his book) shows as his text does, that the present unrest is discernible among the Moslem part of the population of Yelow China. In India the brunt of the struggle for liberation has been borne mainly by the non-Moslem Hindus whose leader, M. K. Ghandi, stands out among men of all colors today as the greatest, most unselfish and powerful leader of the modern world. But Mr. Stoddard planned his book as a study of the unrest in the Islamic world and, although he notes the extension of the international impulse to the Hindus and some other peoples who are not Mohammedans, he sticks valiantly to the distinction laid down in his main thesis. There is a justification for this in terms of Weltpolitik, for it is the Moslem movement which is the chief disquieting feature of the Eastern problem today. Japanese aspiration being dangerous rather for what it may evoke out of this ferment.

The Islamic world which had sunk into somnolence is awakening. This awakening takes many forms. One of the most significant of these is the conversion of new millions to the religious tenets of Mohammedanism. Of its progress in Africa Mr. Ihrelfall told us in 1900 that it "is making marvellous progress in the interior of Africa. It is crushing paganism out. Against it the Christian propaganda is a myth." Mr. Stoddard quotes Forget, a French Protestant missionary, as saying: "We see Islam on its march, sometimes slowed down but never stopped, toward the heart of Africa . . . Even Christianity, its most serious rival, Islam regards without hate, so sure is it of victory. While Christians dream of the conquest of Africa, the Mohammedans accomplish it."

> And these gains are not made solely against paganism (says our author). They are being won at the expense of African (?) Christianity as well. In West Africa the European missionaries lose many of their converts to Islam, while across the continent the ancient Abyssinian Church, so long an outpost against Islam, seems in danger of submersion by the rising Moslem tide. "Tribes which fifty or sixty years ago counted hardly a Mohammedan among them, today live partly or wholly according to the precepts of Islam."

The Russian Tartars, despite the persistent efforts of the Orthodox Russian Church to convert them to Christianity, reverted to Islam; and the Chinese in Yunan province and its hinterland have come under the Crescent, as well as the population of Chinese Turkestan. India, the Dutch East Indies and the Philippines tell the same story.

What is the source of this new strength and what is the machinery by which it expresses itself? The answer to this question is of the very highest importance to us Negroes of the western world engaged as we are in a similar movement of release; it may give us guidance and inspiration and something of clear vision. That answer and the concluding portion of this review will be given in the next issue, if the printers (who made Mr. Ferris talk of "surpliced chairs" and who slipped a "not" last week into my statement that thousands of white men could answer the questionaire off-hand) will permit.

HUBERT H. HARRISON.

Amalgamation – 1921.

PASSING FOR WHITE IS SUBJECT DISCUSSED BY A NOTED ORATOR AND SCHOLAR OF THE RACE

Birmingham Reporter
6/11/21

(By Associated Negro Press.)

We all do it. The writer of this article is black, and he has passed for white a thousand times. When we "call up over the phone" to make a reservation from Baltimore to Richmond, instead of going in person to the ticket office, we are "passing"; because we know by experience that white people are more polite and just to the colorless phone than they are to our colored faces. The Negro may get "lower six" over the phone, whereas he usually gets "upper one" at the window. Once upon a time the writer wanted to charter a freight car to carry his goods from Alabama to Texas and he went down in person to ask the price. The agent looked up at him and said with a hiss: "One hundred and twenty-five dollars!'*' But something looked wrong and crooked in that agent's eyes. We therefore went back home and let the matter rest for a few days until memories should pass away, and then we sat down to our Remington and wrote a letter requesting full information about the chartering of a car from Talladega to Marshall, and there came an immediate, courteous and honest reply, which began, "My dear Mr. .....," and concluded, "Respectfully yours," and mentioned in between that the cost of such service would be eighty-five dollars! We passed for white and saved forty dollars. In other words, our typewriter and letter were colorless in fact, but were white in the consciousness of the freight agent. We allowed his own conceit to cheat him to keep him from cheating us. Every colored adult in the United States has done the same thing in numberless different ways: they have gotten better service by keeping their color out of the consciousness of the color-maniac with whom they had to deal. Pullman reservations, seats in the middle of the car, state rooms not located over the throbbing engines, theatre tickets in the first five rows, first-class goods by mail order, guns and ammunition by express, and patience and courtesy over the telephone.

That is, the black Negro passes for white in his personal absence, while the white Negro may pass in his personal presence,—but both of them for the same purpose and usually in the same spirit. We are not talking about those people who "pass for white" for the mere sake of being white and because unnatural conditions in America have builded into their morbid minds an idea that there is some virtue in whiteness as whiteness. There are very few such abnormal people. But there are some, just as there are some idiots, maniacs and degenerates. And we are not talking about those who may prefer whiteness not as something better, but just as a mere matter of taste in color, without any thought of virtue in his choice. One may prefer a black coat or a white coat without any idea that the other color is "inferior." Other people may not admire his taste but they must allow it, or they themselves become color-maniacs. But we are talking about the great All-of-Us who pass every day for mere conveniences.

We know colored people who are thus passing, in person, all the way from office clerks and salesgirls to professors and deans in great universities in America. And I agree with them. They are entirely within their human rights. The are doing only what they should be permitted to do even if they were coal-black and had the fitness which they have. The littlest human I can think of, is another colored person who would betray one of these. If I had any contempt for them, I should have still more contempt for those whose irrational prejudice makes it necessary for these white Negroes to "pass." And I could not betray those for whom I had less contempt to those for whom I had more. But there is nothing essentially contemptuous about the position of these people who cheat unreason,—or better stated, who allow unreason to cheat itself. By strategems and decoys man leads the wild beast to cheat itself out of its undeserved prey,—and the beast of race prejudice is no better.

General.

Thousands and thousands of these "colored" people with white faces are "passing" in this country. Let them pass. They ought to pass. They will pass. With some of them it may be sentiment, but with most of them it is business, a cold-blooded matter of business. Most of them say that being white is dull and unattractive and sometimes disgusting. One young woman was a clerk in the Washington, D. C., postoffice. She had passed a better examination than any of the other women applicants, and having a white face, red hair and blue eyes, she was heralded on the front page of the Washington Post as "the first woman" to take that particular examination or get that appointment. She was taken for white, of course, but her soul gradually sickened at what she observed in the treatment accorded other colored people who worked in inferior positions about the office. She lived at home with her colored folk; she was only white on the job. The brutal sentiments which she heard expressed, made her almost faint. When as clerk she would be taking pains to look up mail for the colored boy carriers to keep them from losing time and losing money, some of her colleagues or official superiors would say: "I wouldn't bother so much about those niggers,—let 'em wait!" Such useless brutality gradually brought her to despise and then to hate the people among whom she was working, so that she resigned within a few months and sought work where she could be always colored. She testifies that she felt like one escaping from jail or from the clutches of blackmail. "Never again!" is her word.

Volumes of rich human material could be written on the experiences of these people. White folk would certainly not feel flattered if they could know how uninteresting they are to the average unknown "white Negro" who is working among them. One colored girl left her fiance in an Alabama town and went to the Pacific Coast to work at a good salary in a business establishment to earn some money for a good start in the married life. What an amusing story of how hard the white men tried to win her. And (when she was ready to resign, of course) she told the most ardent of these wooers that she is colored, and he swore by all the stars that it would make no difference, that it would be only a little secret between them, and he even got his mother and sister to share the secret and to plead for him. But the girl could not see it that way. There are colored girls working as typists and filing clerks in the offices of big life insurance companies, and they see the regulations that discriminate against the colored people whom the companies insure. In one company the rate on colored men as compared with the rate on white men is like to 25 to 10. How these girls shriek inwardly when they hear words of contempt and slander about colored people,—words which they know by their own consciousness to be false. And another thing which the white man in his conceits would hardly presuppose: that the discrimination and injustices which they are brought into such close association with, cause most of these white-colored people to conceive great contempt for the white race. It is said that several hundred such colored girls went to France as Red Cross nurses during the World War. And perhaps when some doughboy from Mississippi felt angry because the nurse seemed to be fair, impartial and human to the black wounded soldiers, he might have understood, had he known her brother or father.

White-colored people are in high places in almost every large city of the Union, especially in the North and West. Many have gone from the South to the Pacific Coast and engaged in various enterprises. Sometimes when the Negro who cannot pass on his face, is visiting the Coast, he is greatly surprised at the number of his friends in exile, who may come to see him by night, as Nicodemus came to Christ. There are many divided families, some individuals having gone over to the white race and others remaining colored. They often write each other but seldom visit. What would the poor maniac do if he knew that his sister-in-law with whom his wife corresponds in the far South, is colored and married to an unmistakably colored man? Some of these girls have been wise enough to tell the man and his family before marriage that they are colored, so as to avoid giving him the advantage which is often taken in American courts, to plead deception when it may be for other reasons that he wants to get a divorce. Many colored men are in prominent places in business and education, filling positions which they could not possibly have the "ability" or "capacity" to fill if they were only known to be colored. One is among the highest officers in one of the most prominent state universities and has been repeatedly honored above all his associates.

These people naturally have a genuine contempt for the idea of "racial superiority," for they know what a humbug it is. They are intimately acquainted with both white people and black people, and they are a competent authority. They testify in general that white people are not to be discredited intellectually as a group, but that many of them counterfeit their individual insignificance with the stamp of "race' superiority. They are sure that the variegated colored American group is the more interesting and likable. There is one testimony that is absolutely uniform from all these sources; that white people have no moral superiority.

These people have really lived in two worlds, and they may ultimately destroy many illusions and expose many lies.

"WM. PICKENS."

NEGRO MOSES RAPS MISCEGENATION

WORLD
AUGUST 3, 1921

Marcus Garvey Says Black Race Wants a Fair Chance but Not Charity.

"I believe in race purity and consider that most of the trouble between the black and white races is due to intermarrying," declared Marcus Garvey, "Provisional President of Africa" and head of the Universal Negro Improvement Association, to a reporter for The World, yesterday afternoon, at Liberty Hall, No. 120 West 138th Street. "We negroes are not going to fight or kill or cause trouble. We want to help our race. We want a fair chance, not charity.

"Our movement is not organized for any ulterior motive and we can't say what will be the result. We want only free and open expression. Our desire is not secret. It is the industrial, social, political development of our race. We believe in the right of every race to develop in its own way. That means equality of opportunity.

"Booker Washington urged us to seek aid from the Christian churches That is charity. Well, no race re-

From over

spects a beggar. Ours is a pure manhood programme. All we ask is a fair chance."

"We will surmount every obstacle which lies before us," declared a Columbus, O., delegate, speaking on the floor of the convention. "We want His Excellency the Hon. Marcus Garvey to wake up the so-called 'smart' negroes to their own responsibilities."

"I am from the Old North State North Carolina," announced another delegate, "where negroes are suffering. I am giving you the message of 10,000 negroes of the Raleigh Division of this organization. They are being ostracized and can't get a job. If you fail to do your duty in New York you will cause the Southern negroes to go down."

The U. N. I. A. is starting such industrial projects as the Black Star Line of steamships and a negro laundry in this city. Factories are planned throughout sections inhabited by the black race.

Among prominent members of the negro improvement movement are, besides the President, J. W. H. Eason of North Carolina, leader of the American negroes and lecturer; R. H. Tobitt, leader of the eastern provinces of the West Indies; the Rev. M. A. McGuire, Chaplain General of the U. N. I. A., an American naturalized citizen; W. H. Smith, the Consul General of the movement, a native of Georgia, lawyer for many years in this city; William Matthews, Assistant Consul General, a Harvard graduate and attorney in Boston, Mass.; Miss Henrietta V. Davies of Washington, D. C., traveller and international organizer; Capt. E. L. Gaines, in charge of physical training of the negroes, formerly in the United States Army, of California; Dr. E. C. West, President of the Ohio Division; W. Wallace, President of a strong Chicago Division, and M. Thompson, a Los Angeles merchant.

Thirty delegates are in attendance from Africa, representing South Africa, Nigeria, the Gold Coast, former German East Africa, the Belgian Congo, Liberia and Abyssinia. Gabriel Johnson, Mayor of Moravia, Liberia, is the most prombinent from Africa, since Marcus Garvey himself, though Provisional Chief Executive, comes from Jamaica, British West Indies.

JACK JOHNSON

New York American 1/29/21

The public should be against Jack Johnson as a boxer, because Johnson is an exponent of intermarriage between black and white, a degree of race equality that the great majority of sensible Negroes frowns upon and a theory that the American people will not stand for.

Johnsons success, his acceptance by the public with a white wife should not be condoned. The example is not a good one. Indorsement by the public of Johnson the fighter will be accepted by some of silent approval of his marital accomplisments.

If white supremacy is something to be guarded zealously, intermarriage between Negro and white should be fought whenever the occasion arises."

This is quite a bit of rot, and the stupidity of it is so plainly apparent that every clear thinking person sees it at once. If men are to judged by their wives, and wives by their husbands, where will the world wind up. A sensible man may marry a foolish woman or vica versa.

As to black and white intermarrying, Frederick Douglass married a white woman, and was as big a statesman before as after. Coleridge Talyor's music is as beautiful after we find out that he married a white woman as before.

One thing we must say for the black men mentioned above, they MARRIED the women and did not make common prostitutes out of them. If the white man in Tulsa, their fathers and their grandfathers had been compelled to marry all the colored women with whom they have had illegal relations, 85 percent of them would now have black wives.

There is a kind of cracker philosophy and cracker law, which makes it a crime in Oklahoma—AND MARYLAND TOO FOR THAT MATTER.—for the races to intermarry, but all right for the white men to keep black women, and right for black servants to visit the white mistress clandestinely.

If there is any duobt about the truth of these assertions in the mind of the Daily Oklahoman, we ask in conclusion this simple question:

"HOW DO YOU ACCOUNT FOR THE FOUR MILLION MULATTOES IN THE UNITED STATES. DID THEY SPRING FROM MEN LIKE JACK JOHNSON WHO HAS A WHITE WIFE, OR FROM SOUTHERN BLACK WOMEN OUTRAGED BY WHITE MEN?

As to the question of white superiority, any fool will admit that white people have more wealth more numbers, more power, more governments more guns, forts, ships, ammunition, more disregarded laws, more hypocrital religion, more deception and more race hatred than any other of the races of men. If "superiority" is having more of these things than anybody else, they are superior

THE POTENCY OF NEGRO BLOOD

N.Y. Negro World 1/29/21

The myth of the purity of the African has found its way into the veins of many thousands of persons long recognized as of the Anglo-Saxon race, and it only goes to prove that "Mankind is one and hath but one great end." The whole human race is mixing and has been since time began, and nations and races have been in contact with each other. The only people who may be said to be a pure race is the Teutonic race—a yellow-haired, blue-eyed race in a certain part of Germany.

The polyglot races of all the rest of Europe are as badly mixed as the Negroes and whites of the Americas.

The bulk of us know little of our pedigrees, and it would perhaps be embarrassing if we knew much. There is not one man in ten thousand that knows the maiden names of his four great grandmothers, or even of what race they all were. A certain writer says: "A family chart showing the whole of a man's blood ancestors in five generations is an extremely rare and interesting document." Yes, and a simple glance at such a document would astonish most people, while a complete table showing ten generations of ancestors would surprise them still more. It can be mathematically demonstrated that each person in the world is kin to every other person. But I will not attempt it here.

If we turn to monarchs whose genealogy or direct descent is more taken notice of than that of common people we shall find that they are of very mixed blood. The three most powerful monarchs in the world—the king of England, the late emperors of Germany and Russia—who, between them, governed half of the world, are descended from at least a dozen modern nations. The king of England, George V, is descended from English, Scotch, Welch, French, German, Italian, Danish, Jewish and the Lord only knows how many other races, and even you who read this article are directly descended from all ranks and conditions of men, including the greatest saints, the greatest sinners and the greatest monarchs.

To illustrate the truth of this, let me here quote a passage from Cole, a distinguished Australian writer, on this subject, who says: "It is very astonishing when we come to reflect how every person is related to all the rest of mankind. For instance, you had one mother, one father, two grandmothers and two grandfathers, four great-grandmothers and four great-grandfathers, and the figures go on in geometrical progression: 8-16, 32-64, 128-256, 512-1024.

"Eleven generations bring you back to 1,024 ancestors. Carry this doubling back for a hundred generations—say to the time of Moses—and it gives you thousands of millions of progenitors. Reckon it out for yourselves and after making all allowances for interbreeding see how widely related you are to all races and ranks and conditions of mankind. The progeny of a Negro, an Indian, a Chinaman or a human of any race will in time blend into the blood of millions and therefore all mankind, everywhere, are mixed more or less.

It is not difficult then to understand it when we hear it that certain white men or women have Negro blood in their veins. It is perfectly reasonable and natural to expect that white people should have in a more or less degree a splashing of the tar brush just as we expect and know that thousands of people classed as colored or Negro by these alleged pure white people have been liberally splashed with the white wash brush and show a connection with the pure white (?) by their hair, color and general physical characteristics. These pure whites have been busier changing the complexion and hair of the Negro than the Negro has been in changing that of the "whites," and when one of these "white Negroes" attains to eminence and distinction in letters and art or statesmanship or in the professions the "pure whites" on this side of the Atlantic at least are not eager in discovering to the public his or her Negro blood unless they happen to fall from their high pedestal by stealing a chicken or a pocketbook and then they are exposed for posing as white people.

I have a long list of these notables who have shone brilliantly as pure white people, but who were no whiter than the slave son and daughter of the high-toned and aristocratic planters of the West Indies and our Southern States of America, who consorted with their comely black and colored slave women and begat children by them. There are thousands of these "pure whites" in the West Indies and many more than a million of them in the Southern States of America.

The biographies of Alexander Hamilton, Washington's Secretary of the Treasury, have not told all they knew of his parentage nor all that was known of his origin, by his contemporaries. Aaron Burr, who killed him in a duel, certainly must have had good reason for alluding to his Negro origin which he did in language as significant as it was offensive, and we may well believe that Burr's characterization of him was the real cause of the duel which ended the former's life. Every intelligent reader knows that Dumas, Poushkin, the Russian poet; Dodds, the French general, the ranking officer who commanded the allies in China some years ago, all have this hated Negro blood. The poet, Browning, is suspected of having the taint. And it is now positively known that the mothers of Paul Du Challier, the great French-African explorer, cited as an authority as a naturalist and writer, and John James Audubon, also a naturalist whose specialty was ornithology, were colored women. The proofs are accessible, as some day perhaps will be, that concerning the early origin or Alexander Hamilton, the oldest inhabitants of Navis, the island where Hamilton was born, have for a hundred years past classified him as a colored man because his mother was a colored woman.

The Lodges, Athertons, et al. are averse to admitting the fact. But truth crushed to earth shall rise again. The blood of the African is just as red and rich as the blood of other races and just as good, because it is all the same kind of blood. We like to know wherever this African blood scores, and this is why we name the scorers.

BRUCE GRIT,
Kansas City Call.

Amalgamation — 1421.

General

"INTERMARRIAGE IS REMEDY" -REV. GAINES

Nothing Else Will Settle Race Problem In America Declares Minister

3/18/21

REBUKE TO GANDY

The Interracial Conference Speaker Ridiculed By Ministers' Meeting

Amalgamation or intermarriage of the races is the only thing that will solve the race problem in America declared Rev. A. L. Gaines before the A. M. E. Ministers' Meeting at Bethel Church Monday morning.

Rev. Mr. Gaines added that history proved wherever two races occupied the same territory there was strife until their peculiarities were wiped out by intermarrying.

The remarks of the minister which were delivered with some feeling are regarded in local circles as a rebuke to John M. Gandy, president of the Petersburg, Virginia Normal and Industrial Institute. Mr. Gandy in addressing the Interracial Conference held at Mt. Vernon Place Church Sunday afternoon declared that the Negro "does not want social equality and is not working for it. Neither does he want intermarriage."

"Amen" from the ministers, who listened attentively while Rev. Mr. Gaines discussed his point made plain the inference that the Virginia educator had no authority to speak for Baltimoreans.

Rev. George F. Bragg read a paper on the "Lesson of the Beatitudes" in which he asserted that colored people more nearly than others believed in and practiced the ideals expressed in the sermon on the mount.

Rev. C. H. Stepteau called upon the Ministers' Meeting to cooperate with the Interracial Conference, and pointed out that a resolution was passed by the Conference that the white and colored ministers should exchange pulpits and by this means attempt a better understanding between the races.

Rev. C. E. Stewart remarked that any general exchange of pulpits would only take place "three thousand years after the millennium."

AMALGAMATION

New York Dispatch 3/25/21

Baby Guy Stillman and the divorce case of Mr. and Mrs. Stillman, banker and wife, bring to the forefront again the old ticklish question of amalgamation. There is a school of thought among colored people in this country which openly advocates amalgamation; and this propaganda did not die with its chief and strongest advocate; on the contrary, the disciples of this school of thought are still prattling on one side of the issue of that theory. Only last week, says the Afro-American, quite a number of the leading colored ministers of Baltimore, Md., expressed in conference their opinions to the effect that race friction could and would only be wiped out through amalgamation. These gentlemen, most of whom have mulatto blood coursing through their veins, sidestepped the inter-marriage problem entirely, and stamped with their approval, by inference, that colored women should not hesitate in begetting illegitimate mulattoes for the sake of harmony between the races.

How these gentlemen can harmonize amalgamation with the holy command, "Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's," is difficult for the layman to understand, as history records no Immaculate Conception since the days of Joseph and Mary. The time has passed for the influential and the leaders of the Race to invite "back alley" and "night time" social equality for white men and colored women. The demand of this age and time is for justice by day as well as by night; and so long as white men refuse to marry colored women, and continue to disinherit the children begotten by such mixture outside the bonds of holy wedlock, it would seem more logical that our leaders condemn the institution of marriage entirely, rather than to wink their eyes at the sins of the white man and advocate a false doctrine by telling the public the bars for our institution of marriage may be lowered at any time to suit the white man's convenience. Great Caesar's ghost! There are already 5,000,000 mulattoes in the country, and anyone with a schoolboy's knowledge can almost figure what the Race's wealth would be if these amalgamated, illegitimate children had received the rightful share of their father's estate. The whites have desecrated the sanctity of marriage and exploited it long enough; and from now on let us advocate their paying up; let us insist upon the enactment of laws that will hold every father and mother in this free land of ours responsible for the rearing and educating of their children, black or white; and that all children be given legal consideration in their father's and mother's estate. Of course, such laws would stop the bleaching process considerably; but such statutes would be humane and fair, at least; and before we will champion the violation of the institution of marriage we would rather advocate, with all force possible, a complete abolishment of the institution.

NEWARK N J EVE NEWS
JUNE 27, 1921

Draws Lesson and Warning from Race Riots at Tulsa and Elsewhere

To the Editor of the NEWS:

Sir—The attention of many of us has been fixed upon the riot and great destruction of life and property at Tulsa, the latest and in some ways the worst of the race riots which have disgraced many of our cities.

Letters in the New York Evening Post and The Literary Digest apparently tell the truth about the riot and largely relieve the negroes of responsibility for it. The writers say there is general agreement that there was no assault or crime such as was named as an excuse for the white mob to kill many negroes and destroy the whole section of the town in which they lived. A colored boy of nineteen entered an elevator in the Drexel building, stumbled and stepped upon the foot of the girl running the elevator. She cried out and the boy ran off. A reporter learned about it and made a story for the Tulsa Tribune. The boy was arrested. A company of colored men hastened to the jail, knowing the possibility of the boy being lynched without examination or trial of any kind. Then a crowd of whites came to the jail yelling, "Bring the rope, get the negro!"

It is clearly evident from the testimony of officials and reputable citizens that the negroes went to the jail only because they felt that one of their own was in danger of lynching and they wished to protect him. A white mob invaded the negro section and the colored men resisted. Cans of oil were secured and fires started and the firemen attempting to quench the flames were fired upon and withdrew. The whole of the great section of the city was destroyed, the loss being counted at $1,500,000.

This is an incident vouched for by an officer of the National Guard and inspector of police. A band of hoodlums broke into the house of an old colored couple as the two knelt in prayer before retiring and shot them in the back of their heads. The house was then set on fire. The statements by a special representative of The Evening Post as to the cause of the riot ought to be widely known.

It would seem that as at Omaha the accused person was innocent and the attack upon the negroes without excuse. So long as negroes with the merest suspicion of crime without investigation or trial are lynched, such riots as have disgraced Tulsa, Omaha, East St. Louis, Chicago and Coatesville will be repeated, and Newark or any other great city is not free from danger. It is no wonder that across the sea there are many who think, if they do not say, that we are not a fully civilized people when lynchings and race riots frequently occur and are soon forgotten. Tulsa is a particularly good city, one of the best in the Southwest, with homes as fine, office buildings as great and costly as those in Newark. It is a city of great wealth because the center for many years of the oil industry, a city of 70,000 people. Evidently the thoughtful citizens appreciate what has happened and are disposed to relieve the distress of the abused negro people and restore their homes.

The shameful and awful record is not for Tulsa alone, but for other cities also, making a demand for protection of the law, for consideration for those who are repeatedly made the victims of race prejudice. The excuse which is given for lynching that the integrity of the white race must be preserved is worthy only of contempt. Let any one look into the faces of boys and girls, young men and young women in Southern colored schools, many of their faces so white as hardly to be distinguished from the rest of us, and they will know that what is called the integrity of the race is threatened not by the black people but by wicked white men.

A NEWARK CLERGYMAN.

'BLACK GHETTO' SYSTEM BLAMED FOR MOB LAW

New York News 6/9/21

By JOHN CROSBY GORDON

A Georgia farmer flouts the law of the United States until he has reason to fear that that law will not always be a dead letter. The simple fear of prosecution for the guilt of which he is conscious drives him to destroy the evidence of his crime, and he sacrifices eleven men on the altar of free lynching.

The Governor of Georgia is about to proceed to New York to obtain a loan in order to improve the straitened financial circumstances of the State. In common with those who have at heart the material well being of the State, he realizes that the guilty farmer has exposed a background of general social depravity which, if dissimulated or condoned by those in authority, will in all probability prove harmful to the bellies of the State. The Governor, the judges, the jury and the people of Georgia make a clean breast of their common shame, and the farmer, at once a victim and an agent of his people's self-invited and self-inflicted degradation, is condemned in vicarious atonement, as an augury of his people's redemption and a promise to the world of their intention to reform.

Georgia gets it State loan. Efforts are made to move its cotton. The world becomes forgetful and indifferent to the cotton pickers. Some Georgians hasten openly to repudiate the promise made in the name of all, and all refrain from making effective that promise. Why

(over)

(From Over)

should Georgians deny themselves pleasures in which anybody else may indulge at will? Washington and Chicago have had a taste and nothing has been done to prevent them from getting a larger share. New York may put in a claim at any time. And, to prove that the Georgians have no more perverted appetites than anybody else, Tulsa sets out to clean up and out its "Niggertown," accomplishing this purpose in record time. Tulsa proposes to build a new "Niggertown," presumably to have something to burn out again.

Obviously, a "Niggertown" can be burned out only where one exists. Colorede people can be flagrantly and collectively abused only where their numerical and economic inferiority renders their self-defense utterly hopeless when they are dissociated from the general mass of the population. Since the idea of dissociation of the colored people from other Americans, because of imaginary essential differences, is put into practice throughout the United States, in one form or another, and the numerical disparity of the opposing groups is permanent, no matter how prosperous and enlightened a "Niggertown" may become, its inhabitants will always be exposed to the danger of being driven from their burning homes to the lynching bee or to the detention camp. The only way to remove this national danger is to eliminate the artificial race distinctions from the laws and customs of the entire land.

The real responsibility for the Tulsa disgrace lies not with the men who actually set the torch to "Niggertown." They might just as well have derailed a railway car reserved exclusively for people whom the Oklahoma legislators have called "Negroes." The meeting between "an impudent Negro and a hysterical girl" was not the only possible pretext for a lynching. Colored men have been killed outright because they had gone into restaurants that chanced to be patronized by men who had been taught that it was a crime "to eat with niggers."

Not only the politicians teach this lesson in exchange for the votes which they seek. The Protestant Episcopal Bishops, assembled in Virginia some years ago, did not kill their mulatto brother, but they proclaimed their deep respect and strict adherence to this novel doctrine of the followers of Christ. The Supreme Court of the United States has upheld the establishment and maintenance of "Niggertown" in interstate travel, by land or sea. And a New York magistrate has acquitted a United States soldier brought before him on the charge supported by white witnesses of having assaulted a civilian passenger on the Subway who had refused to get up on the soldier's declaration that he would "allow no nigger" to sit at his side.

The magistrate, the judges, the bishops, the editors who support in any way the practice of race distinction in the United States are accomplices of the politicians who create and exploit such distinctions for their own ends. The Southern soldier in the Subway, the incendiarists in Tulsa, the Georgia farmer, are merely the ignorant dupes of people who have wilfully perverted the nation's conscience. But these potential lynchers are not all white. "Niggertown" has been developed by the colored men who would rather be head and shoulders of a helpless cripple than to be, even for a time, the lower limbs of a healthy, active body.

Difference is not synonymous with sameness, nor is it compatible with equality. So long as public opinion divides the people of the United States into two groups, differentiated by their former economic status or on any other superficial basis, the two groups will have conflicting interests, and the conflict must inevitably lead to the defeat of one, if not to the rain of both. There can be not equality of opportunity, of justice or of anything else, so long as there prevails the concept of difference between the groups. The parable of the fingers and the hand is now, as it always was, utterly untenable as a basis of the relation of man to man in the American commonwealth.

The Governor of Georgia points the way to stop race division and hatred in his suggestion that the people of both "races" meet together in churches and Sunday schools to discuss the interests of the community. It is unnecessary to recommend "separate places of worship," since the worshippers would naturally find their several places. But the "get together" idea, applied in the church, the school, the regiment, the railroad car, the factory, the field of athletics and, if necessary, the dining room, is the only way to prevent the recurrence of murder farms and murder towns, because it is the only way to remove from the minds of the American people the caste distinction which creates and destroys and rebuids "Niggertown."

"Niggertown," whether in the physical or spiritual sense, the group isolation of an important minority of the American people from the interests and activities of the rest of the nation, must not and cannot be tolerated. That is the motive behind the mass lynchings and riots of recent years. The white people themselves realize that the colored people must not have a separate existence and a rival development. That is why the white people are ever ready to destroy the evidence of the separation, "Niggertown." But the more efficient and the only permanent way to obliterate the evidence is to make impossible the offense. In Georgia, in Oklahoma and throughout the United States, the theoretical barrier of race must not be imposed to divide a people who, in every practical sense, constitute a single race. It may seem harder at the start, but it will prove easier and quicker, to get rid of "Niggertown" by not building it at all on the shaky foundation of the social equality humbug, than to keep on burning it down and rebuilding it.

There never has been, and probably never will be, any social equality between white and colored people, as such, in the United States. A social relationship has necessarily existed, but that relationship never has been one of equality, because of the original difference in the status and function of the respective partners. In the nature of things, there is no probability that there ever will be equality of group contribution to the partnership, and consequently real social equality must be regarded as a myth.

The "social equality" that the politicians and other exploiters, white and colored, of the public stupidity hold up as an excuse for the building and maintenance of "Niggertown" relates to trivial matters of personal taste and private expediency or interest which have no proper place on the statute books of the land or in the decisions of its courts, except to guarantee to the individual the free exercise of the very rights which those statutes and decisions generally have denied. Thus the color question in the United States is not a color question, fundamentally, but a manifestation of the national trait of Puritanism. "Thou shalt not marry whom thou wilt; thou shalt not eat where thou wilt; thou shalt not drink what thou wilt, provided thy neighbor see thee not nor offend himself." It is more difficult to maintain "Niggertown" within bounds than it is to enforce prohibition. The solution of the race problem is the solution of the problem of individual rights under government by majority. "Thou shalt not prohibit" is a needed amendment to the ma- stitution of the people States.

ARTHUR BRISBANE

9/3/27 New York Negro-world

The End of "Perfect" Logic

By WILLIAM PICKENS

(The Associated Negro Press.)

It is astonishing to see how science, religion and government will bow to a popular prejudice. Great popular prejudice is the rock on which the greatest characters and apparently the most uncompromisingly logical minds "go to pieces." Thus we find that in the case of the great color-question in the United States all laws fail—the laws of Nature, of Man and of God—the laws of sociology, of heredity and of logic—and even the law of common sense. An American will say: "Such-and-such a truth is universal among men," and then he will think of American Colored folk and say: "Except . . . ."

"All men are born free and equal but . . . ." "It is better that ten guilty men should escape rather than that one innocent man should suffer, except. . . ." The most recent and the most outrageous example of this is Arthur Brisbane, whose mind, we had thought, would follow logic and reason to their necessary END, ever if they lead "out of the window." But look a-here. . . . .

In an editorial of the Hearst papers Mr. Brisbane spoke of the fact that some American Soldiers have brought German or "enemy" wives home, and that some 100-per centers are criticizing these soldiers. And then Mr. Brisbane gets logical and historical, offering reason and facts:

"Don't criticize, rather praise. Intermarriage between races based on war and conquest have given us the mixed breeds that are the good progressive breeds among human beings. Three thousand years ago the most mixed of all races was the Greek race. From Asia, the Balkans, from all directions came the people that made Greece the greatest nation."

He then goes on and cites Italy, France, England and Japan as great results of the mongrelizations of man, stating that the United States of America has finally "loomed up as the grand international mixture." But as Brisbane's logic struck home base, he remembered something; his logic hit a rock and fizzled and went down like a ship when it hits an implacable iceberg. After running the whole gamut of interracial histories and proving his case by citations of FACTS, he suddenly winds up (in Mississippi, as it were) without history, without facts, and with a generalized and unsupported EXCEPTION:

"A thoroughbred horse and a mongrel (mixed) man make the best horse and the best man. But with the human animal, while you may mix the BREED, you must not mix the color—that doesn't work."

What a fall was there. His logic soared to the sky, and then fell back, like a faulty rocket, into the earthy cotton patches of Georgia. Notice that he weakly says "you MUST not mix the color," he does not say you CANNOT or that it HAS NOT BEEN DONE ever since the beginning of history. He offers neither reason nor history for his exception, but winds up his career by weakly and pitably becoming an AMERICAN WHITE MAN.

Prejudice and Logic cannot dwell together.

Amalgamation — 1921.

Georgia

Savannah Tribune

SENTENCED TO LIFE FOR KILLING COLORED WOMAN

Augusta, Ga., Feb. 16th (By Associated Negro Press)—Glorane Fontane, a young white man, was put on trial here, charged with murder, and was convicted, with a recommendation to mercy, and was sentenced by Judge John D. Humphrey of Atlanta to imprisoment for life. Fontane, a month ago, shot and killed a young colored woman of whom he was jealous, then turned the weapon on himself, wounding himself severely, it is said. However he has recovered from his hurts. On trial he denied the killing. There was no eye witness to the murder, which took place in a bed-room of Fontane's home. Judge Humphreys and Judge Henry C. Hammond have swapped benches for the week.

GETTING OUT OF THE RACE

Savannah Tribune 2/19/21

The other day, when we happened to meet a faithful colored friend emerging from a leading hostelry in this city, we asked when he had come to the city and why he had not been to see us? His reply was, "I intended to see you before I left, but the business I am following now compels me to pass for white in this section, and I will be compelled to hide my identity for a while; so I will not be able to come by your place for sometime."

This did not surprise us, because we have known many of our colored friends, who have had to do the same thing in order to get a man's chance. We were wondering if that did not have something to do with the low increase in our census enumeration.

So many of those whose skins are fair have stepped over into their fathers' race and left the mother race for a time when things will be better.

It used to be said that at one time the most prejudiced white person toward the Negro was the white person who had climbed up on the Negro's help and support; and sometimes we wonder if that class of Negroes, who lacked the courage to stay with the mother's race and fight out the black man's battle, in order to better hide his race connections, may not choose to be a worse enemy to the mother's race than the real, genuine whites.—Star, Newport News.

Amalgamation—1921.

Illinois

STORIES VARY IN CASE OF POLICEMAN SUNBART

Different stories are being told regarding the charges of Mrs. Helen Burkhardt (white), 1472 Bryant place, said to be a clerk in the Boston store, against Policeman Jonas Sunbart of the Desplaines street station, who has been stripped of his star and ordered to appear before the civil service commission. Sunbart, it is reported, has resigned rather than stand a "newspaper trial," as is being conducted by the white daily press. The woman charged that Sunbart forced his way into her home and was intoxicated.

William Stoll (white) says he was in the house when Sunbart arrived and that the policeman acted familiar and pulled off his coat. Later, Stoll declared, Sunbart told him "he had better take a walk." Stoll took the walk, he said, and when he came back saw the policeman still in Mrs. Burkhardt's apartment. After his return Sunbart left, and was in a friendly attitude.

Chicago Defender

According to a statement from Mrs. Fannie Urger, 4847 State street, mother of the policeman, Sunbart has known the white woman for several months and that a friendly relation existed between them. She says her son told her that he met Mrs. Burkhardt in a cabaret on the west side. The daily papers are charged with ignoring the facts in the case and appealing to race prejudice by drawing an analogy between the charges against Sunbart and those of ex-Policeman Dorsey Chambliss. The charge that Sunbart flashed a gun while riding in a taxicab with a white woman last October is erroneous. At this time Sunbart was involved in a quarrel with a Yellow taxicab driver who had pulled a revolver at Entertainers' cafe and threatened to fire.

GIRL'S STORY FALSE; MRS. HARDEN FREED

Fraternal Worker Vindicated in Court as Conspiracy Is Carefully Sifted

3/12/21

Chicago Defender

Mrs. Rebecca Harden, 4647 Indiana avenue, prominent clubwoman and secret society official, held on charges preferred against her by Virginia Bertch, alias Dorothy Carter, a young white girl, was found not guilty in Judge Taylor's court Wednesday, Mar. 2, after a trial lasting five days. The evidence presented by relatives of the girl could not stand the court test, and was branded by Mrs. Harden's attorney, Robert Cantwell (white), as an "avalanche of lies framed primarily to injure the reputation of his client."

Befriended Girl

It was proved that Virginia Bertch applied at the home of Mrs. Harden for shelter, declaring she had lost all of her belongings in a fire at Burr Oak Inn. Mrs. Harden took her in, requested her daughter, Miss Anna Ferguson, to give the white girl some of her old clothing. Later the girl became acquainted with Buster Anderson, who is said to have contributed to her delinquency. The girl's parents were notified and had her placed under arrest and demanded the detention of Mrs. Harden also.

Judge Taylor Fair

Anderson escaped when released on bail and is said to be in Mexico. Judge Taylor permitted no race prejudice or partiality to be shown by Assistant State's Attorney Edward Lyons. He forbade the use of the term "Colored woman," stating that "a woman is a woman, no matter what the color of her skin may be." Attorney Cantwell proved that Mrs. Harden's interest in the white girl was that of a friendly nature and that she was a victim of a conspiracy created by her enemies, who used the girl as a lure. The girl has been placed in an institution for delinquents, where she will remain for a year.

CHAMBLISS MUST STAY IN PRISON; DENIED WRIT

Chicago Defender

Springfield, Ill., April 15.—Dorsey Chambliss, former Chicago policeman, and Mrs. Emma Ross were denied a writ of habeas corpus by the Illinois Supreme Court here Tuesday morning. They are serving sentences for implication in the death of Bertha Wiebeck, a white girl who frequented South Side cabarets.

A word of three letters, in its abbreviated form, stood between Chambliss and freedom. His attorneys filed a petition for a writ of habeas corpus before the state Supreme Court, alleging that the mittimus committing him to Joliet penitentiary was faultily drawn in that it specified the charge upon which he was convicted as "abduction," while he was convicted for holding a girl under 18.

At first it was believed that the contention of defense attorneys might upset the jail sentence, but Assistant State's Attorney James E. McShane found a ruling which held that the mittimus carried the charge upon which the defendant was indicted, with "etc.," added to cover other counts. The mittimus in the case was so drawn.

Bertha Wiebeck came to Chicago from a little Kansas town and became acquainted with Peg Leg Murphy. She declared Chambliss introduced her to Murphy, who forced her to lead a life of shame. Murphy turned state's evidence, was "banqueted" by the prosecuting attorneys and gave testimony that sent Chambliss and Mrs. Ross to the penitentiary.

CHICAGO ILL EXAMINER
AUGUST 22, 1921

CROWD MENACES NEGRO IN LOOP

Several hundred persons threatened violence against a Negro at Madison and Clark sts. last night, after he had severely slashed Lieut. Joe Mace of Camp Grant with a razor. The Negro gave the name of Charles Cannon.

Lieut. Mace was rescued by a friend, Daniel Goodman, 4748 Prairie av., who beat Cannon off. The Negro resumed his chase through the crowd, slashing with a razor indiscriminately until halted by Traffic Policeman Guillinan, who arrested him.

The trouble is said to have followed jeers by pedestrians when Cannon and two other Negroes passed along the street, accompanied by three white women. Cannon picked up a brick and threw it into the crowd. It struck Lieut. Mace.

BLACK AND TAN VICE.

More than 21,000 Negro residents of the Second ward have petitioned the chief of police, the state's attorney, and the city council to relieve them of the plague spots known as the Entertainers' and Sunset cabarets and the Paradise Gardens. These citizens say that their property is depreciated in value by the evil resorts, that young people are demoralized and the decency of the community seriously impaired by the permitted black and tan viciousness.

Chicago Defender 12/1/21

City hall politics has permitted the immoral black and the immoral white to combine in the worst combination which the two races can make—that of vice. It makes the black criminal worse than he otherwise would have been. It reduces the white criminal to his lowest form. Black women and white women and black men and white men associating in gambling, drunkenness, and licentiousness and offering the lure of gambling, drink, and licentiousness to the susceptible and the depraved of the city give immorality its greatest degradation.

Permission to continue these outrageous conditions is based upon profit. The Negro gamblers and panders who profit are allowed to do so because politics in the city hall profits. They are supposed to deliver the Second ward, in which 21,000 Negro residents have protested, to the Thompson machine in every election.

The petitioners reveal that they are self-respecting when they protest against the processes of politics in their ward. They have the power to change conditions, but to use it they will have to seek a different leadership. They will have to throw out the men of their own race who exploit them and join with better elements in the city when they vote.

DETECTING COLOR

"IF IT DOESN'T CONCERN YOU LET IT ALONE," was the title of a popular song that had a run a few years ago. It fits so nicely into the argument at hand we cannot refrain from making use of it. Whether by good or bad fortune we have in our group those with complexions ranging in shade from snow white to coal black, the fact remains that that is the condition. We are also reminded every waking hour that there is a gulf between the Caucasian and the one with mixed or pure dark blood in his veins. This gulf is being spanned, in spite of the effort on the part of the whites to widen it, by those in our group fair enough to pass as one of the dominant race.

Chicago Defender 12/10/21

IN EVERY WALK OF LIFE we have representatives and these "passers," under existing conditions here in the United States, are justified in thus masquerading, as it affords them the quickest means of climbing the ladder of fame and fortune in a land where prejudice outweighs ability. In justice to those who have temporarily jumped the fence, it can be said that they consider it no great honor to be classed as white; with them it is only a means to an end.

IN ONE OF OUR LARGEST department stores in Chicago can be found many "passers." Occasionally one is betrayed by either a spiteful or ignorant member of our group, and it is to these busybodies we would say, "If it doesn't concern you, let it alone." Why be a tool and a slave longer of the narrow and prejudiced? We cannot rise collectively, we must rise individually. And how are we to do it if we have those within our ranks who are veritable Judases? Colored men and women riding through the South in white coaches have been pointed out to the conductor by these black and black-hearted stumbling blocks. This class—fortunately only a few in number—is a relic of the days of bondage. They should be shunned as we shun a leper. If each one of us attend strictly to our own business we will have quite all we can do successfully. Playing the spy and detecting color in order to curry favor is about as detestable an occupation as one could embark in. We repeat, "If it doesn't concern you, let it alone."

Amalgamation — 1921

Indiana.

WHITE AND COLORED WOMAN FOUGHT FOR BODY OF DEAD NEGRO PASSED AS WHITE

Negro World 3/26/21

Startling disclosures are being made daily in the trial of Edward Schiene at Valparaiso, Ind., for the murder of John McFarland. The charges by white Mrs. McFarland that she was the lawful wife of McFarland were met by colored Mrs. McFarland, who produced a marriage certificate showing she had been lawfully married to him first. She claims that McFarland left home in September, 1917, and had contributed toward the support of herself and his child since from time to time. She had not applied for his insurance because he had enlisted in the army as white, and single. His brother, James, testified he was the slain man's brother, and they were both colored. The trial is being closely watched and is fought hard by the defense and prosecution.—National Defender and Sun, Gary, Ind.

TERRE HAUTE IND TRIBUNE
MARCH 8, 1921

NEGRO AND WHITE WOMAN HELD ON MANN ACT CHARGE

Archibald Turner, a negro of Paris, Il., and Nellie Taylor, a white woman f Paris, are facing charges of violation f the Mann act and are being held for ederal investigation, following their rrest Tuesday morning at the home of Gertrude Green, colored, at 229 Ohio street.

According to information furnished Tuesday morning by the Paris police, the negro and white woman came to Terre Haute Monday evening and went to the home of the Green woman, where they remained all night.

The Green woman was arrested on a charge of renting rooms for immoral purposes.

ONE-SIDED LAW PARTS LOVERS; MAN HEART-BROKEN

Chicago Defender 5/14/21

Jeffersonville, Ind., May 13.—Because Carl Johnson, 27, a white man, chose the woman of "his heart" rather than one of his race, he must serve from one to ten years in the penitentiary and pay a fine of $1,000.

Johnson married Miss Grace Henson, a dark skinned beauty in this section, a few weeks ago. He told the minister who performed the ceremony that he was a member of her Race, but in securing the marriage certificate Johnson is said to have declared that his bride was white. The couple were residing peacefully together until neighbors objected and summoned the police. Johnson, with his wife, was placed under arrest on charge of being guilty of amalgamation.

A peculiar situation has arisen since the Johnson case was thrashed out in court. Several white business men here who are known to have forgotten "color lines" at night and are said to be maintaining residences for women who are not members of their race, have taken short "vacations," until the sentiment against "amalgamation" subsides.

BRIDEGROOM WAS TOO WHITE FOR HIS BRIDE

"Whip" 4/23/21

JEFFERSONVILLE, Ind., April 23.—Authorities here are puzzled over the case of Carl Johnson, whom they have arrested on account of his marriage to a woman of very dark complexion.

Johnson, who was arrested at his home, 514 Broadway, claims that he is a "colored" man, although he is as fair as the average Caucasian. His wife, Mrs. Grace Henson Johnson, is of a very dark complexion.

Johnson, 29 years old, applied for a marriage license here three weeks ago. He was denied it when the license clerk noticed the contrasting difference in his and his wife's color. On April 9, the two went to New Albany, where they secured a license and were married by the Rev. E. Louis Raverty.

Several whites of the city contend that they know that Johnson is white, saying further that they are acquainted with white parents of his. In the meantime, Johnson stolidly claims to be "colored."

The penalty in Indiana for intermarriage between the races is a fine of $100 to $1000, and a prison sentence from 1 to 10 years.

Say He Is White

Chicago-American 4/29

Jeffersonville, Ind., April 28.—Carl Johnson who applied for marriage license to wed Mrs. Grace Henson, was refused, several weeks ago because it was said he is white and his bride is colored. Indiana laws are against intermarriages.

Not to be outdone, the couple went to New Albany and were married by a colored minister. On their return police arrested Johnson and declared they can prove he is white.

WHITE WIFE KILLS BLACK HUSBAND

The Freeman 6/3/22

Special to The Freeman.

TERRE HAUTE, June 18—Mildred Bunkley, white, was found gilty of manslaghter by a jury in the Vigo Circuit Court tonight for shooting to death William Bunkley, her colored husband, Nov. 10, 1920. Sentence of from two and fourteen years in the woman's prison was passed by Judge John P. Jeffries. The defendant was a white woman. Another white woman, Patricia Finnegan, was said to have been in the room at the time of the shooting and was shot in the hand by the defendant. The Finnegan woman was killed in an accident several months ago.

Special to The Freeman.

DENVER, Colo., Aug. 15—Because she [illegible] husband, Willis Shanklin, insisted upon installing a [illegible] still in their home, Mrs. Mary Shanklin sent four revolver shells into the man's body Saturday, inflicting wounds that probably will prove fatal. Willis is colored and Mary is white.

Freeman 8/20/21

WHITE MARRIES COLORED WOMAN

The Indianapolis Freeman 10/31/21

Special to The Freeman.

JEFFERSONVILLE, Ind., Sept. 18—James W. Fortune, Judge of the Clarke Circuit court, decided Friday that while the Indiana law forbade a white man to marry a Negro woman or a Negro to marry a white woman, it provided no penalty for a white or Negro woman who should be married to one of the opposite color.

Grace Henson, a Negro, and Carl E. Johnson, who asserted he had colored blood, but, it is said, was white, were married last March.

Both were later indicted on charges of miscegenation of amalgamation and Johnson is serving a term of one to ten years at the Indiana Reformatory. The woman sued to annul the marriage. The court sustained a motion Thursday to quash the indictment against her on the ground that the law provided for the male party only.

Sumner Knerer, Assistant Attorney-General of Indiana, when his attention was called to the Jeffersonville case, said the amalgamation law is a curious one. He said it apparently directs all its force against the men of the contracting parties and against any others who knowingly "counsel or assist in any manner" such marriages, but provides no penalty for the women of the contracting parties.

The theory was advanced by others in the State House that the law probably was written by one who had in mind the old English common law, which assumed that on marriage a woman's identity was emerged completely into that of her husband.

GEORGIA CRACKER GUESSED ARIGHT

The Baltimore Afro-American 10/14/21

He Suspected John H. Murphy With Having Colored Blood

By J. H. M.

St Louis, Mo., Oct. 14.—An amusing incident happened to me at Brazil, Ind., while waiting for a train to St. Louis.

A veteran of the Civil War and myself saluted each other inquiring names and places of residence...He stated he was from a small town in Georgia, the name of which I do not remember. Evidently he was not sure whether I was white or not. He said "Persons as dark as you down our way are generally thought to have a little nigger blood, and we call them niggers. How much blood have you?" I told him it was all Negro blood, and he said: "Oh!"

Amalgamation – 1921.

Iowa

WHITE MAN KILLS NEGRESS

SIOUX CITY IA JOURNAL
APRIL 26, 1921

MRS. GUSSIE DIXON IS ATTACKED IN BACK YARD.

R. WHITE ADMITS HIS GUILT

Negroes Take Up Chase of Murderer and Identify Arrested Man —Tells Police Shooting Occurred Following a Financial Deal.

Mrs. Gussie Dixon, negress, 30 years old, was shot and killed in the rear of her home, 1806 East Fifth street, yesterday afternoon by a white man, who is said to be Richard White, 50 years old, 511 Lafayette street, flagman at a railroad terminal.

White admitted shooting the woman, after being questioned at police headquarters. As nearly as could be gathered from his story, the trouble resulted from a financial deal. White said the woman owed him money, according to the police.

Mrs. Francis Ray, negress, 1807 East Fifth street, said she saw White climbing over a pile of bricks in the rear of the yard and, with a gun directed at Mrs. Dixon, made his way towards her. At the sound of the first shot Mrs. Ray said she turned and ran for help.

Negroes Aid in Chase.

Three shots are believed to have entered the victim's body, two lodging in the abdomen and one at the base of the brain. She died instantly.

George Kimes was shot and killed at the same address in front of the same house two months ago.

The body was removed to Samuel's undertaking parlors immediately upon the arrival of Dr. H. J. Robbins, coroner.

White was taken into custody by Police Officer Ray Coughlin at the corner of Seventh and Clark streets. White had run from the scene of the shooting to a residence on Clark street between Sixth and Seventh streets where he exchanged a hat for a cap. Negroes chased him to the house and as he came out they pointed him out to the policeman as the one who had done the shooting.

Husband Was at Work.

Officers were undecided whether White was intoxicated or under the influence of "dope." He had nothing to say about the shooting fray. He is confined in the city jail, being held for investigation.

Mrs. Dixon's husband, "Mack," was notified of the death of his wife while he was at work at the Armour packing plant. The body had been taken to the morgue before he arrived.

She is said to have an aunt, Anna Edwards, who recently moved from Sioux City to Hayfield, Minn.

ried a race man, Stella Emery (white) shot herself. She died from the wounds.

It seems that the attachment of her mother for Clarence Kelso, the stepfather, had been much noised about and there had been some nagging at the girl upon the part of her white friends in the street.

The marriage between her mother and Kelso had only been celebrated a short time, when on the morning of the tragedy, the stepfather called his daughter-in-law to hurry her off to school. He was answered by the sound of a shot. Going to the girl's bedroom, he found her prostrate on the floor, with blood coming from a wound in the head. The revolver lay beside her. In a note which she had written she declared that she could not bear the taunts of the children at school.

Girl Kills Self Because Mother Weds Race Man

Chicago Tribune

Des Moines, Iowa, Nov. 18.— Rather than face her friends at school after her mother had mar-

Kansas

Amalgamation — 1921.

ONE THOUSAND DOLLARS FOR WIFE'S AFFECTION

Colored Man Wins Verdict Against Defendant In Kansas Court. A Jury Holds Sanctity Of Home Must Be Upheld, Though Negroes.

St Louis Argus 5/6/21

HUTCHISON, Kans., May 3. — As a climax to the $10,000.00 suit filed some months ago by Orval Craig, colored, against Chas. Fife, a white shoe maker of this city, the jury composed of whites, brought in a verdict in the District Court giving Craig judgment for $1,000 and costs.

The story of how Fife had invaded the sanctity of Craig's home, stolen the affections of his wife, took her in his home and how he made false charges against Craig in his attempt to humble and subdue him, was told in the court room, which was crowded to capacity during the three days of the trial. Every minute being filled with excitement and intense interest to hear each word as it came from the lips of the figures who participated in the case.

In the selection of a jury, a colored man was chosen by the attorneys for the plaintiff, but the objection by the counsel for the defense was sustained by the Court, causing his withdrawal.

The case drew nation-wide attention and its verdict as rendered by the jury goes down as the first case of its character which has been brought to a successful conclusion, wherein the white man's respect and reverence for the sanctity and purity of a black man's home was made evident and reparation accorded therewith.

In his closing remarks to the jury Attorney Bradshaw aid down the four most vital and paramount questions upon which the case was based and which the jury irrevocably answered when they rendered the verdict These questions deep-felt and penetrating were as follows: 1. "Whether or not a Negroes home is any less sacred to our law than that of a white man."

2. "Whether a Negro is justifiable in his attempt to protect its honor and integrity from a licentious white man."

3. "Whether a Reno County jury thinks that a black man is entitled to the same home environments as any other man.

4. "Whether a white man who is a penitentiary convict has a paramount right to the affections of the wife of a Negro."

HUTCHINSON KAN GAZETTE
APRIL 19, 1921

NEGRO IS AWARDED $1,000, RECOMPENSE LOSS OF AFFECTIONS

A jury in the district court yesterday awarded Orval Craig, negro plaintiff in a $10,000 alienation suit against Charles Fyffe, a judgment for $1,000. The case was called to trial late Friday afternoon. The jury was out yesterday but a short time.

Evidence introduced proved highly sensational at times and the court room was crowded during the entire hearing.

Fyffe swore to a complaint against Craig when the latter appeared here Friday, charging him with threatening to kill and assaulting him with a deadly weapon, the weapon being a coal oil lamp.

Craig was arrested and released on a bond of $100. He will appear before Justice of the Peace T. F. Cox this afternoon at 2 o'clock.

Two decress of divorce were granted yesterday. Ella Sawyer was granted a decree from Fred W. Sawyer and the defendant was ordered to pay $50 attorney fees and $50 a month alimony.

A decree was also granted Margaret L. Lamb from William F. Lamb. The maiden name of the plaintiff was restored and the defendant was ordered to pay $50 attorney's fees.

An order was made in the case of Anita Clark against W. L. Clark in which the plaintiff is ordered to pay $150 temporary support money pending final disposition of the suit.

The case of Gold-Stabeck against O. R. Slavens, involving a cattle mortgage, was called to trial late yesterday afternoon. Further evidence will be introduced this morning.

Amalgamation – 1921.

Kentucky

Man Believed White Weds Negro Woman

LOUISVILLE KY COURIER JRN
APRIL 13, 1921

Carl Johnson, Jeffersonville, Arrested On Charge of Miscegenation.

Carl Johnson, who claims to be a negro, was arrested last night at his home, 514 Broadway, Jeffersonville, where he resides with his negro wife, married recently at New Albany. He is charged with miscegenation.

Johnson, 29 years old, applied for a marriage license three weeks ago at Jeffersonville. He was denied it when the clerk noted the contrasting colors of man and woman. Th latter is black, the former as white as the average Caucasian.

On April 9 Johnson and the woman, Grace Henson, 27, went to New Albany. They obtained a license from Aaron V. Johnson, clerk, and were married by E. Louis Raverty, negro minister.

Constable Harvey B. Holmes, Jeffersonville, learned of the marriage yesterday. Holmes went to school with Johnson at Sellersburg and says that he knew Johnson's father and other members of the family, and that Johnson has white relatives living. Johnson insists that he is a negro, but has offered no proof.

The penalty for miscegenation in Indiana is a fine of from $100 to $1,000 and a prison sentence of from one to ten years.

LOUISVILLE KY COURIER JRN
APRIL 15, 1921

MAN, HELD, INSISTS THAT HE IS NEGRO

Miscegenation Charge Is Backed By Constable, Ex-Schoolmate.

Carl Johnson admits having gone to school with Constable Harry B. Holmes, Jeffersonville, but still he insists that he is a negro.

Whether he will be able to prove that he is a negro when he and his wife are tried on charges of miscegenation, at New Albany, remains to be determined. He refuses to say more than he married into his own race, April 9, when he became the husband of Grace Henson.

Constable Holmes is positive that Johnson's parents were white. He went to school with Johnson at Sellersburg, he said.

Johnson, 27 years old, was refused a marriage license at Jeffersonville March 17. April 9, with Grace Henson, he obtained a license at New Albany and was married by a negro minister. They returned to Jeffersonville where Johnson was arrested at 514 Broadway. His wife was arrested the following day.

LOUISVILLE KY TIMES
MAY 3, 1921

White Man Who Married Negro Given Ten Years

Carl Johnson, white, resident of Jeffersonville, was sentenced to serve from one to ten years in the Indiana Reformatory yesterday after he pleaded guilty to marrying Grace Henson, negro, on April 19 in New Albany.

Johnson insisted he was a negro until yesterday. He was arrested by a constable, a former schoolmate. Judge James W. Fortune, who passed the sentence, expressed regret that he could not make the punishment more severe. After failing to obtain a license in Jeffersonville Johnson said he went to New Albany, where he told his wife-to-be was an invalid. The woman pleaded not guilty to a like charge yesterday and asked for time to prepare her defense.

Amalgamation — 1921.

Louisiana.

RACE PURITY BILL UP IN LA. CONVENTION

Most "Mixed" State In Union Takes Steps To Stop Intermarriage Of Races

SEVERAL OPPOSED

Delegates Declare Some Steps Must Be Taken To Stop Unions

Baton Rouge, La., May 12.—Members of the State Constitutional Convention purposes incorporating in the proposed organic law of the State a section that would make the intermarriage of white and colored persons illegal. It is known as the Johnson "Racial Purity Plan" and caused three hours' debate in the convention on Wednesday evening of last week. It came up for a vote on Tuesday evening of this week.

The Johnson plan has some strong opponents, however. Delegate Pleasant, white, who spoke against the proposed constitutional inhibition, asserted that there was plenty of law on the statute books to take care of the situation, and that its passage by the convention would mean an advertisement to the world that a general mixture of the races had taken place. He said the new constitution will be in public libraries everywhere, and held to advertise the impression that Louisianans are a hybrid people.

Delegate Breazeale, white, of Natchitoches, took issue with Pleasants, asserting that intermixture of the races is spreading and criticized the promiscuous mixing that has and is taking place in South America.

Delegate Guion, white, of Assumption, took the ground that intermixing was exception and not the rule. None of the speakers attacked white men who cohabit with colored women, altho there is more mixture of races here than in any other state of the Union.

The Johnson proposal follows: "The Legislature shall enact all necessary legislation to guard and preserve racial purity."

Delegate Harry Fitzpatrick has introduced the following resolution, which, he hopes, will explain to the world the attitude of Louisiana whites about "race purity:"

"Whereas, there has been introduced into this convention an ordinance carrying a mandate to the Legislature to enact laws for the purpose of guarding racial purity, and

"Whereas, the subject matter of this ordinance is purely legislative and on this account the vote upon same may be misinterpreted, and

"Whereas, it is wise and fitting that we, the members of this Constitutional Convention of the state of Louisiana, here assembled, do proclaim to the world our stand upon this question;

"Therefore, be it resolved, that we herewith declare our unalterable allegiance to the exalted and paramount principle of maintaining purity of race, now and forever."

TOO MUCH BLOOD IN NEW ORLEANS FOR RACE RIOT

Best Families Protect Their Kin of Another Race Against Hoodlums

The Chicago Defender

By A Staff Correspondent

New Orleans, La., Oct. 21.—A race riot is about as probable in this city as in Boston, Mass. And that doesn't make such a disturbance improbable in either place. There is, though, the consideration that in both places there is a tradition and a peculiarity of circumstances which militate against outbursts of racial passion. In the Massachusetts city it is the tradition handed down by Phillips, Sumner, and others, and the circumstances which made New Englanders the prime factors in bringing freedom to the victims of racial prejudice.

The country is in a state of mind to receive with much credence reports of bloody warfare between the races. Such a dispatch was sent out from this city last week. In Seattle and in Portland, Ore., the public probably read of an alleged outbreak here involving numbers of whites and a supposed black Ku Klux Klan. My purpose is not to deny the fact that there may have been trouble here, but rather to show that, from my observation during the past six days, such trouble as there was, was greatly exaggerated, and that it would require the most extraordinary conditions to precipitate such a battle as was reported.

New Orleans, and the whole of Louisiana for that matter, has a tradition in that the blood of most of its noblest citizens courses in the veins of the men and women who, a hundred years ago, were slaves; and she faces the circumstance of turning her back upon the offspring of the men and women who, during the past generation, had in their hands the destiny of the state. "Blood is thicker than water," and when the white people of Louisiana turn to fight the other race, it is a battle of blood against blood, and often of cousin against cousin, and uncle against nephew, and grandfather against grandson.

The extent to which this is true is little realized in other parts of the country. Army officers came to take notice of the condition when, in the late war, it was found that many recruits from the back country of Louisiana exhibited numerous Caucasian traits and, from their knowledge of the French language, furnished interpreters for their divisions. The French which they knew was not school French, but a language which they had grown up to and which was as broken as some celebrated English. Other evidence of this condition is found in the great wealth which some of these ex-slaves and sons of ex-slaves have retained.

It is not uncommon in any town in Louisiana, be it Baton Rouge, or Donaldsonville, or Thibodaux, or what not, to find the closest blood ties between Uncle Charlie in his cabin and Pierre St. Claire, president of the chamber of commerce and a resident on the park-covered hilltop.

The conditions working for a mixture of the races found their commencement during times when there were not the tendencies toward such estrangement as now exist and when the slaves, if not compelled to serve the wishes of their masters, found honor in entering their white lovers' homes with a legal name for their children. There was much force, but some little honor in the old days.

So it occurs that many of the persons who not only have similar physical characteristics, but also have names alike, are blood relations. It is not easy for the mayor of a town, and the rest of its official family and "best citizens" to permit hoodlums to burn out or beat up their own kin. It is these folks who work hardest to prevent a conflagration. Of course, there are the lynchings and there are other bad practices natural to any southern state, but in most of these cases, the identity of the alleged criminal is known before any action is taken. He or she is pretty liable to be some "unconnected person." The whites realize that in a riot such as overtook Tulsa, murder is indiscriminately done and the innocent suffer with the guilty.

When the white hoodlums from Claiborne street and Robinson street get ready to scatter firebrands on Rampart avenue, they will undoubtedly find that they are burning the hearts out of some of the residents of St. Charles avenue. And these St. Charles avenue folk are the rulers—they'll stop it.

There is prevalent here, as elsewhere, the clandestine mixture of the races. That will exist so long as southern chivalry remains a misnomer for southern license and the women of a weaker race are, for many reasons, unable to protect themselves, or their men to protect them. Concubinage is the state's actual unwritten law.

But there is not much chance of a race riot. The whites would not have it, and it takes them to start and to make one. Race relations are so close in this section that when you sever them, blood flows in a thousand homes.

Amalgamation — 1921.

Maryland.

COLORED CHILD GIVES FREDERICK JUDGE CONCERN

White Parents Say He Is "White" And Must Attend White School

Afro-American

TEACHERS OPPOSED

2/4/21

School Authorities Declare Him Eligible Only For Colored School

By Kermit E. Bruner

Frederick, Md., Feb. 10.—Can white parents have two children, one of whom must attend a white school and the other a colored school?

This is the extraordinary case Judge Glenn H. Worthington, of this city has under consideration in the Juvenile Court. The case grew out of the arrest of Charles Ridge, white, near Emmittsburg, charged with permitting his son Stanley Washington Ridge, about 12 years old, to remain away from school. County Truant Officer Franklin D. Harshman reported that the boy was an habitual absentee from school, and after an investigation of the home conditions of the family by Miss J. Munn, probation officer, Mr. and Mrs. Ridge and their son and daughter were summoned before Judge Worthington in the Juvenile Court.

It seems that young Ridge and his sister, the latter about 14 years old, were sent to the Annandale School near Emmittsburg. The teacher refused to accept the boy as a scholar, whereupon his sister declared that if her brother was dismissed she would not go to school. The question was raised as to the lad being eligible to attend a school for white children, and as the parents of the boy refused to send him to some other school, the two children remained at home. Later the boy's father was arrested for not sending his son to school, and was fined about $3.

The appearance of the lad, it is said, is decidedly different from his sister, the latter being fair with blue eyes and light hair; her blond complexion strongly contrasted with the dark complexion, black eyes and straight black hair of the boy. Mr. and Mrs. Ridge declared, emphatically, that the boy was their offspring, and added that they would never send him to any school other than a white school. The case puzzled Judge Worthington, and he called a physician. Three other physicians were called and the four gave the lad a thorough examination. They decided that he was not a pure-blood white child. His father volunteered to undergo an examination by the physicians, at the conclusion of which the physicians stated that they could not convince themselves that the lad was not the offspring of Ridge. The Court has not reached a definite decision as to the disposition of the case as yet.

MIXED MARRIAGE BAN ATTACKED AS ILLEGAL

Washington D.C. Eagle

2/25/21

Alleging the Maryland law prohibiting the intermarriage of the white and colored races is unconstitutional, counsel for Paul C. Peters, Washington youth who is wanted by the Maryland authorities on a charge of having married eighteen-year-old Irene Fletcher, a white girl in Elkton, Md., last July, sought the release of the petitioner, before Justice Hitz of the District Supreme Court. Justice Hits reserved decision until Friday.

Peters, represented by Attorney Raymond Neudecker, contended the Maryland law was invalid because contrary to the Fourteenth amendment to the Federal Constitution, and because it impaired the legality of the marriage contract.

Peters, who was arrested here two months ago, obtained his release on bail by a writ of habeas corpus, on which the hearing came before Justice Hitz.

CANNOT LIVE HERE WITH WHITE WIFE

Afro-American

Baltimore

2/25/21

Paul C. Peters Safe As Long As He Stays In Washington, D. C.

Mr. and Mrs. Peters, of 50 Myrtle treet, N. W., Washington, are safe from arrest as long as they do not cross the line into Maryland.

Mrs. Peters is white and Mr. Peters is colored. They were recently married it is said, at Hyattsville, Md. When their identity was discovered, extradition papers were issued by Governor Ritchie demanding the return and trial of Peters for his violation of the State law forbidding intermarriage of the races.

Peters was arrested but immediately secured his liberty by furnishing bail. Chief Justice McCoy of the Washington Supreme Court ruled that Governor Ritchie's papers did not furnish sufficient evidence to show that Peters had committed a crime. There is no law in Washnigton, D. C., to prevent whtie and colored people marrying and living together. Inquiring at the Marshall's office by a representative of the AFRO-AMERICAN solicited the information that the State will take no further steps against Peters and his white wife as long as they remain in Washington.

Race Of Cumberland Youth Is Big Puzzle.

Afro-American 2/25/21

Connellsville, Pa., Feb. 21.—If eighteen year old Riley Mayle's mother is "colored," Riley who is in jail here will be charged with a violation of the Maryland law which prevents intermarriage of the races. He married 13 year old Bertha Marie Clark, white, on December 18 in Cumberland, Md.

If his mother is white, then authorities will hold him for perjury, because he told the marriage license clerk he was 21 years old and the girl, who is large for her age, swore she was 18. Either way Riley is in "dutch."

While Riley languishes in jail here, wifeless, officials are looking up his mother and sister in Grafton, West Virginia, to find out if they are white or colored, so that the proper charge may be laid against the prisoner.

Amalgamation 1921. Mass., N. Y. & N. C.

NEGRO NOT INFERIOR TO OTHER RACES

Afro-American 1/28/21

Professor Franz Boas Of Columbia University Swats Idea Of White Superiority

OKEYS MULATTO

Bad For Human Stock, Bad For Human Stock He Says

New York, Jan. 26.—Popular belief in the inferiority of the Negro race is given a severe setback by Professor Franz Boas, white, of Columbia University, in an article in the current number of the Yale Review.

Professor Boas came into the lime light several years ago when he published his findings on the "Mind of Primitive Man" in which he proved that the size of the Negro brain does not vary from that of other races.

He says:—

"An important phase of the Negro problem in this country relates to the position of the mulatto. The common saying is that he inherits all the bad qualities of both races.

"Socially this may be true in many cases, and it can readily be understood. If, however, the attempt is made to prove the biological inferiority of the mulatto, we are confronted by the fact that no evil results are found in the mixed population of Africa in the Northern borderland of the Negro country, where Mediterranean races and Negroes have intermarried, and also by the fact that under favorable conditions the mulatto is healthy and may attain to great eminence, as in the cases of Dumas and Pushkin. For the great mass of mulattoes in our own country, the relatively unfavorable conditions of life must be taken into consideration."

"Even if there is neither a biological nor a psychological justification for the popular belief in the inferiority of the Negro race, the social basis of the race prejudice in America is not difficult to understand."

"It is natural that the stronger the individuality of a person who is thus assigned to a class with which he has little in common, the stronger must also be his resentment against those who refuse to take him at his individual worth. Every moment of his life, the self-respecting Negro feels the strain of his inability to overcome the prejudices that merge him in a type. This resentment will grow in extent as individual achievement develops among the Negroes while they are still not valued as individuals.

"It is easier to point out the cause of conflict between whites and Negroes than to formulate a remedy. If my view is correct, it is clear that the only fundamental remedy for the situation is the recognition that the Negroes have the right to be treated as individuals, not as members of a class."

TAR HEEL NEGROES OBJECT TO SOCIAL EQUALITY

The Baltimore Herald 1-5-21

Horse Whip White Man Who Violates The Social Code

Wilson, N. C., Dec. 28.—One dollar and costs was the judgment imposed this afternoon by Magistrate J. R. Hardy, on four colored men, James Dickerson, Henry Elons, Bill and Edgar Artis, of Blackcreek, who on Sunday morning last took George Moore, white, out into a cotton field and gave him a good horse-whipping and drove him from the neighborhood. Moore formerly was a resident of Blackcreek, but now resides in the Springhope section, Nash county.

For several years, it is charged, he has been friendly with Melissa Wilkins, a colored woman, who formerly lived in Blackcreek. He took her to her father's a few days ago, where, on Chistmas night, a dance was given and Moore and she were seen eating together. On Sunday morning he was taken from her home by the four men who told him he should feel ashamed for attempting to put himself on an equality with colored people; that it was not their purpose to violate the law, but that they would not stand for social equality.

Evidence was brought out at the trial that the woman's father has been running a "blind tiger" and that Moore has been transporting the stuff from Nash county.

NEGRO SUES RICH WHITE WOMAN AS JILT

N. Y. C. JOURNAL
JANUARY 11, 1921

Colored Troubadour Claims He Was Engaged to Spinster and Asks for $30,000.

CAMBRIDGE, Mass., Jan. 11.—Arthur Garfield (Honey) Hazard, a negro choreman and troubadour, has filed suit in the Superior Civil Court against Miss Mabel Emeline Puffer, of Ayer, now in a state hospital, asking $30,000 love damages.

Hazzard claims that on March 1, 1919, Miss Puffer, middle-aged white spinster, promised to become his bride, and that he has been and is still more than willing to complete his share in what he declares was a mutual compact.

The affairs of Miss Puffer, a wealthy woman, attracted much attention a year ago, when the pair were arrested in Concord, N. H., just as they were about to be married.

In court Miss Puffer made the assertion that through Hazzard she was showing her love for a mythical individual she called Charles R. McGee, a white man.

Hazzard later declared that this was untrue and that he had won the affection of Miss Puffer by his singing of sentimental ballads. The negro later was arrested charged with stealing $6,000 from the spinster. This charge was dismissed, but he was forced to refund the money he had forced to refund money he had of $5,800.

REJECTED BY WOMAN, SHOOTS HER AND SELF

New Bedford, Mass., Feb. 4.—Failing to force his attentions on Miss May Evelyn Hayden, maid in a prominent family here, James Fagan Jr., (white), employed as janitor at the Workingmen's Home here, shot Miss Hayden and then killed himself. The woman, physicians said, will recover.

Miss Hayden, fearing an attack by Fagan, had selected a new route in which to go to work. Fagan waylaid her and as she passed an alley, fired without speaking. 2-5-21.

Afro-American 1/28/21

Interracial Marriage

New York Jan. 23—Miss Muriel Morgan was married to William Britton, white, at Bethel A. M. E. Church last week.

Family Living Like Barbarians Found in New York Hills

N. Y. C. JOURNAL
MAY 4, 1921

Man, Wife and Four Children, Garbed in Rags and Encrusted with Dirt, Discovered Near Pearl River —Children Without First Names and Man Can Tell Little About Self.

By MARGERY REX.

In the Ramapo range, barely thirty miles from New York City, dwell the "Hill people."

They of the hills are a distinct race.

Not black, nor white, nor yet red, but an admixture of all three are the mountaineers so near to cities, but so far from civilization.

As remote from the amenities of modern life, as though on a plateau in Thibet, these hill folk come to public notice only when one of them crosses the path of a city dweller.

Such an event came to pass when Mrs. William A. Servin, wife of ex-Assemblyman Servin, was taking a walk through the hills near Pearl River, N. Y., with her daughter-in-law, Mrs. Forbes. Climbing up a remote mountainous path they beheld human beings whose like they had never seen previously—four children so wretchedly clad and so encrusted with dirt as to seem scarcely human; a shack that might have housed primitive peoples.

Why Man Hid in Mountains.

The truant officer of Pearl River was notified. He took action. And thus the story came out concerning the strange family called Thompson.

According to the authorities of Pearl River, this group is not to be classed with the "Jackson Whites," those mountaineers of mixed blood. It is claimed for the Thompsons that they are pure white, in this respect different from the clan inhabiting the Ramapos.

Nevertheless they resemble in appearance and mode of life that race whose existence is as weird as an old myth.

Thompson has no first names for his children—if ever they had such he cannot remember them. We may suppose when he wished to speak to one of them he called out "Say" to whichever one happened to be looking at him. He could not recall his own first name and recollected only that after getting into some trouble in Rockland County he had escaped to shelter in the mountains.

His motive for seeking seclusion on the heights is the same as that of the antecedents of the "Jackson Whites," if stories about their origin are to be believed.

Aristocratic Names Handed Down.

Ancestors of the race were Dutch, Indians and negroes. To Houvenkopf Mountain came the slaves of the early Dutch, a seceding tribe of Indians and negroes who fled from the South in the days before slavery was abolished.

Old aristocratic names such as Van Dunk, De Grote and De Fries—families now extinct—have been handed down by the early settlers of the Ramapos, who established squatter claims upon the land, where they erected cabins and hovels as their feudal halls.

Another tradition has it that sections of the Hessian army fleeing from the Continentals and deserters from the English army in 1776 hid upon these hills and there remained, part forbears of the "Jackson Whites" of to-day.

Some say that the expression "Jackson Whites" originally was "blacks and whites"; others claim that Jackson and White were names of negroes who settled there.

No laws and no creeds govern these hill dwellers—either in the Ramapo, or in other isolated spots.

Yet they are said to be a peaceful, gentle and thrifty people; only at great intervals does a feud or murder break the somnolent quiet of their sequestered lives. They are untrained, but not unintelligent, yet among the "Jacksons" there are many phases of mental and physical degeneracy due to continual intermarriage.

But it is doubtful if any enlightening influences ever shone upon the lives of the Thompsons. When found by investigators after the report made by Mrs. Servin, the head of the family came out, a fourteen-inch curved knife swinging from a cord attached to his overalls. He has but one eye, the other having been shot out, or, according to rumor, put out by Thompson's father with a hot poker in order to instill into his son respect for parental advice.

The four children of the wild family wore queer garments, of sizes originally designed for their elders. They were rounded up by their father to have pictures taken, upon which the photographers inquired for their mother. Thompson stoutly declared "she didn't count," but was finally prevailed upon to bring her forth from their cabin lair. A towel was wrapped about her head. She wore a dress about six sizes too large for her and carelessly pinned up for convenience. She seemed dull, listless, indifferent to life.

The cabin's interior was filled with pieces of wood and piles of litter. There were no beds visible; only wooden soap boxes for seats, wooden pie plates to substitute for chinaware, and empty tin cans for cups.

Efforts to civilize the Thompsons are being made by the Red Cross and by individual women of the Pearl River region.

Great interest is taken in one of the children, for whom the name of Ella has somehow been discovered, whether through her parents' stimulated memory and speech—they seldom talk—or chosen by a teacher, is not known. She is said to be bright and promising, and is now attending a school near the region where her family was found by Mrs. Servin.

MISS GENEVIEVE CRISPELL, PEARL RIVER TEACHER, AND "ELLA" THOMPSON, AS SHE LOOKS TO-DAY.

"ELLA" THOMPSON (when found)

Photos by Evening Journal Staff Photographer.

THOMPSON AND HIS WIFE, LIBBIE.

Amalgamation – 1921

Minnesota.

Girl Tells Court She Became Negro's Wife Under Stupor of Drug

MINNEAPOLIS JOURNAL
DECEMBER 9, 1921

Petition Filed in Ramsey County Asks for Annulment of Marriage.

Induced to drink some liquor which she believes was doped or drugged, which deprived her of her mental faculties, and caused her to unknowingly enter into a marriage with a man she afterwards learned was a Negro, are among the sensational allegations contained in a bill for annulment of the purported marriage, filed in Ramsey county district court yesterday by Norma Sykes, white, against Lewis J. Sykes, Negro.

The girl, who gives her age as 19 years, alleges that after taking the drink she found herself in Spokane, Wash., and when she returned to her normal mental condition she immediately returned to St. Paul, when she was told that she had married a Negro, and became unconscious and was in that condition for more than four days at a hospital.

The girl alleges that she was induced to take the drink by the defendant in the case and several others, and recalled nothing of the supposed marriage and never consented to it or entered the marriage contract of her own free will.

The girl filed an affidavit in which she avers that she does not know the whereabouts of the defendant in the case and service of summons on him was ordered by publication.

Amalgamation — 1920.

Mississippi

BILLIE TIM CASE UP.

Left $80,000 to Negroes—High Court Decision Expected.

Commercial Appeal
Memphis Tenn.
11/9/20

ASHLAND, Miss., Nov. 8.—The Billie Tim Smith will case, from the Benton chancery was recently argued for the second time in the state supreme court. Last year Mrs. E. A. Maxwell of Lamar, this county undertook to break the will of her late nephew, Billie Tim Smith, the will involving real and personal property to the value of $80,000. Smith had left a paper whereby the entire estate was given to Mamie Lake, a negress, and some younger negroes. The jury in the Benton chancery left the property with the negroes, and Mrs. Maxwell appealed. The supreme court sent the case back to Benton, but the attorneys made a suggestion of error and Mrs. Maxwell's attorneys asked for a final decision by the supreme court. It was upon these grounds that the case came up for the second hearing before the supreme court. Attorneys Will A. McDonald and R. J. Gresham of Ashland and Julian Wilson of Memphis looked after Mrs. Maxwell's interests at Jackson, while Attorneys Lester G. Fant of Holly Springs and T. E. Pegram of Ripley represented the negroes. This case is being watched with a great deal of interest, especially by the legal profession, as it is, in some respects, a case in a class by itself. An opinion is expected at an early date.

Amalgamation — 1921.

Missouri.

JEFFERSON CITY MO. NEWS
FEBRUARY 10, 1921

Dyott Will Amend His Bill Permitting Whites and Negroes to Wed Here

Amendment Was Prepared by Him Before Measure's Provisions Were Published.

Representative John C. Dyott, of Howell County, denied authorship of the bill in the House which would permit white persons to marry persons having under one-eighth negro blood. Mr. Dyott in speaking yesterday did so as a matter of personal privilege.

He declared that amendments have already been prepared to prohibit the marriage of white persons to either negroes or Mongolians of any degree. In his speech Mr. Dyott called to section 3513 of the statute which permits white persons from marrying persons having one-eighth or more negro blood under penalty of a fine. This statute was enacted in 1909.

In as much as appellate courts hold that when two statutes are in conflict the one containing the most drastic penalties is the one which pervails. Under this rule, and attorneys believe it to be correct, section 7299, prohibiting white persons from marrying negroes would prevail.

The measure presented by Mr Dyott which brought forth so much comment was one of the bills introduced at the request of the Children's Code Commission.

During the discussion of the bill yesterday members stated that Chairman Razovsky, of the Children's Code Committee had reported bills to the House which had not been passed upon by the committee in executive session.

Amalgamation — 1921.

Nebraska.

OMAHA NEB. EVE. HERALD
AUGUST 8, 1921

WHITE FATHER KILLS HIS NEGRO SON, CLAIM

Richard Howard, 72, Shoots When Son Starts to Attack Him, Police Say.

William Howard, negro, 35 years old, was fatally shot by his white father, Richard Howard, 72 years old, following a whisky brawl at their home at 810 North Fifteenth street, at 3 o'clock Sunday afternoon. The father was arrested and charged with murder.

According to police, who investigated the shooting, the elder Howard was struck on the head by a "guest" at the home, and believing that his son had struck him, he immediately began to call him vile names.

The son approached his father, according to police, to strike him, when the latter whipped out a .38-caliber pistol and shot him below the heart. The negro died at St. Joseph's hospital an hour later.

When detectives arrived at the home they found Howard waiting for them. His son was lying on the floor in a pool of blood. The pistol was missing. A search revealed the revolver had been hidden in an old shoe in a barn at the rear of the house.

SERIOUS CHARGE FILED AGAINST NEGRO AND WHITE

NEBRASKA CITY NEB. PRESS
SEPTEMBER 3, 1921

John Stewart and Mrs. Alice Bogenrief Face Complaint in County Court

Alleging that they have lived together as man and wife for several months contrary to the statutes of Nebraska, John Stewart, 50, a well known colored man, and Mrs. Alice Bogenrief 35, a white woman were arraigned in the county court yesterday morning before Judge Bischof.

The pair were arrested during the night by Chief of Police Gunn and Sheriff Fischer and taken to the county jail. Stewart was arrested as he left the woman's home, on Fifth street, between Third and Fourth Corso, by the back way. He declared he was merely paying a friendly call.

After Stewart had been taken in tow by officers, the house was entered and Mrs. Bogenrief arrested. She, too,, declared that Stewart was merely visiting her, although she did not explain why the call was made at such a late hour. She was much perturbed and demurred considerably when told by officers that she would be required to go to the court house.

Yesterday the couple were arraigned. They demanded separate trials by jury and were placed under bond of $200 each which they had not been able to give up to a late hour yesterday afternoon. The woman's case is to be heard first, September 9, at 10 o'clock. Stewart will be tried on the same day at 2 o'clock.

Stewart has been a resident of the city for several years, although recently he says he has been a cook in a restaurant at Grinnel, Iowa. The woman has been married but is said to be divorced. The raid of the premises came after neighbors had filed complaint.

Amalgamation – 1921.

New Jersey.

JERSEY CITY N J JOURNAL
JANUARY 21, 1921

LOOKS WHITE, BUT TELLS COURT SHE IS A NEGRESS

Girl Disputes Mother's Claim That Their Family is White.

The unusual spectacle of a 16-year-old girl, Alice Berry, of 347 Fifth Street, insisting that she is colored, while her mother declared that the family is white, was witnessed before Judge James W. McCarthy yesterday afternoon.

The girl and Homer Bass, colored, of 244 Brunswick Street, were up for sentence, having pleaded guilty to a statutory offense. To the eye of the onlooker the girl is white, but she declared that her mother is a mulatto and that her grandmother in Virginia is a black woman. Mrs. Berry then told the Court that the colored woman referred to is only her foster mother.

"My husband is white and so am I," said the mother. "Our daughter is white and I don't know what makes her say such things."

Judge McCarthy was annoyed by the flippant manner of the girl in the Court and instead of disposing of the case he remanded both defendants to the County Jail for another week pending further investigation of the facts.

Openly confessing her love for the colored man, Alice said she would like to marry him. Addison Rice, counsel for Bass, said his client was not desirous of marrying, and would keep away from the girl if he was released from jail.

Sentences in other cases were as follows: Frank Saleski, robbery, 18 months in the County Penitentiary; Joseph Orfkin, burglary, Rahway Reformatory; John Mullaney, concealed weapons, Rahway Reformatory; Arthur Dolly, robbery, Rahway; James Watson, concealed weapons, Rahway; Maurice Bolton, narcoticism, probation.

JERSEY CITY N J JOURNAL
FEBRUARY 2, 1921

WHITE WOMAN AND NEGRO CONVICTED

Judge Richard Doherty yesterday afternoon convicted Catherine Gordon a white woman, of 85 Dales Avenue, and James Wilkinson, a negro, of 79 Dales Avenue of a serious statutory crime. The offense was committed in the home of James Walker, who employed the Gordon woman as a housekeeper, and was witnessed by two small girls. Sentence will be imposed tomorrow. Assistant Prosecutor Hyman Lazarus prosecuted the defendants.

A WHITE MAN FIGHTS

For the Custody of a Colored Boy he Reared—Wins Case Against Parents.

Trenton, N. J.—White and Colored people from Mt. Holly crowded the Court of Chancery to hear the unusual case of a white man in an appeal for custody of a little Colored boy whom he had cared for as a son since nifancy. His appeal was successful and the boy will be taken from his colored parents and given over to the care of the man who acted as his guardian almost his entire life. George Tomlinson, a painted, of Mt. Holly, about 30 years ago married a young colored woman and they have had four children, all girls. Tomlinson desired a little boy and when about ten years ago, Harvey Still was arrested and his wife ran away, leaving a baby boy six months old with no one to care for him, a neighbor took him to the Tomlinson home, where he has since lived and has come to be regarded as one of the family. The Stills sometime ago became reunited and decided they would like to have their son, now ten years old, living with them. Tomlinson, however, refused to consider parting with the youngster and his parents accordingly had recourse to legal proceedings. The fight between the Tomlinsons and the Stills for the boy has aroused intense interest in Mt. Holly, and sympathy generally has been with Tomlinson, a man of 50 years, who enjoys a good reputation in the town. Tomlinson will immediately begin efforts to recover the custody and will go to New York and employ detectives to aid him in his seare.

White Wife Out $30,000

Afro-American 1/28/21

Jersey City, N. J., Jan. 26—By decision of Judge McCarthy, Catherine Hayes Jackson, white, is shut out [illegible] from her husband Charles Jackson, colored political leader and saloon keeper.

The judge named Mrs. Fannie Jackson, the colored common law wife, administratrix because they lived together before Jackson met the white woman.

NEWARK N J EVE NEWS
FEBRUARY 23, 1921

Chinese Deserts Colored Wife For Mother in China; Divorced

Taking judicial notice of the great respect that Chinese have for their parents, and that this prompted Gee Coo to go to China to his mother and desert his wife, Marie Coo, colored, who conducts a hairdressing establishment at 251 Bank street, Special Master Samuel W. Boardman Jr. has recommended that Mrs. Coo be granted a divorce and permitted to resume her maiden name of Sisco. The recommendation was filed today in the Court of Chancery at Trenton.

The Coos were married in Boston in 1912 at which time the wife was twenty-one and her husband, who was born in San Francisco, was thirty-three. The desertion took place two years prior to July, 1920, when the husband said he was going to China to his mother, who was sick, but could not take his wife with him. Previous to leaving this country Coo was employed as a cook in a New York restaurant.

"Although the defendant was born in America and his father and mother had lived in America," said the special master, "yet with the great respect for parents for which Chinese are noted, of which I take judicial notice, it is easy to believe that after his father's death his mother went back to China and upon the supposition of her being sick the defendant went too and stayed with her."

SAYS NEGRO BLAMES WHITE WOMAN'S LOVE

N Y C WORLD
MARCH 5, 1921

Sheriff Reports Confession Accusing Victim's Wife of Instigating Murder.

BELVIDERE, N. J., March 4.—Mrs. Eliza McConnell was arrested to-day, charged with complicity, with Fred W. Pierson, thirty-nine, a negro, in the murder of her husband on Tuesday on their farm near Hope. Sheriff Hayes said Pierson, who was taken on Wednesday, charged with the crime and locked in the Warren County Jail, he confessed that he and the woman plotted the murder because of her love for him. He declared it was she who instigated it and that they planned to bury McConnell's body in the barnyard.

Pierson said he visited the house on the night of the murder, as had been planned. He and McConnell quarrelled in the kitchen. In an adjoining room slept the two small children of the McConnells. Suddenly Pierson drew a revolver and shot the young farmer, who dropped dead to the floor.

Then the negro, Sheriff Hayes said, lost his nerve and refused to bury the body, hiding it in a closet. He remained at the house all night. The following morning he and Mrs. McConnell milked the cows and drove together to the creamery at Hope.

The woman had agreed with the negro to tell acquaintances that she and her husband had quarrelled and that he had disappeared. Instead, when she reached Hope, she told friends her husband had been killed. This statement was communicated to the Sheriff and the negro was arrested.

On the day after his arrest Pierson wrote an endearing letter to Mrs. McConnell in which he asked her to go and see him and take his things. The Sheriff read the letter and then questioned the negro. The result was Mrs. McConnell's arrest. She is twenty-seven years old. Her husband was two years her junior and was highly respected in the neighborhood.

JERSEY CITY N J JOURNAL
MAY 26, 1921

TO SENTENCE WHITE MAN, COLORED WOMAN

Joseph Caffano, a white man, and Mary Whitlock, colored, of 422 Grand Street are awaiting sentence before Judge John A. Blair today on a charge of living together unlawfully. Caffano was found guilty by a jury and the woman pleaded non vult yesterday.

Another indictment charging Caffano with a serious crime against the Whitlock woman's 15-year-old daughter is awaiting trial. The girl was ill yesterday and could not appear in court. Assistant Prosecutor Hyman Lazarus represented the State.

Amalgamation — 1921. New York.

TRAVELERS' AID HALTS MOVE TO SEND GIRL HOME

West Indian Maiden's Case Taken Up With Government Officials

Chicago Defender 7/23/21

New York, July 22.—The case of the young woman from Kingston, Jamaica, who was brought to this country by a white man under promise of marriage, told exclusively in last week's Chicago Defender, has been presented to the United States commissioner of immigration at Washington, D. C.

The facts as outlined to the commissioner show an attempt by the Travelers' Aid Society, a white philanthropic organization, to railroad the girl, Miss Elma Street, back to the West Indies at the behest of the white man, Robert C. Crane of Belford N. J. Through her attorneys, Marshall, Garrett and Wheaton, who make the complaint to the immigration commissioner, a direct charge of violating the Mann white slave act is made against Crane, the blame for which the lawyers place squarely up to the Travelers' Aid Society. The facts in the case show that while under the care of the society Miss Street was permitted to leave the society's quarters with Crane, who had refused to marry the girl after finding that, regardless of her fair skin, she was not white. The man took the girl to a boarding house located at 157 West 126th street and there, although refusing to marry her, is alleged to have seduced the young woman.

The complaint further says that in an attempt to aid Crane to get rid of the girl the Travelers' Aid, without lawful warrant, virtually placed the immigrant under arrest and, without Miss Street's consent, booked her for passage to her native home in Kingston, Jamaica, on June 28. She was saved only by a writ of habeas corpus issued by Justice Donnelly. It is hoped that an indictment against Crane may be secured. In the meantime action for breach of contract against the man has been started.

Enraged With Drink and Love, Rejected Man Tries To Kill

New York Age 8/27/21

Charles Williams, Repulsed by German Woman, Widow of Colored Man, Uses Sword on Mother and Daughter

Mrs. Tessie Lewis, 33 years old a German woman, widow of a colored man, was stabbed three times, and her ten year old daughter, Rose, was cut across the chest, in their apartment at 205 East 97th street, at 7:30 o'clock Sunday evening, August 21st by Charles Williams, a West Indian of the same address.

Williams, who is a widower occupying the apartment across the hall with his married daughter and four other children, attacked Mrs. Lewis while under the influence of liquor, following her repeated refusals to marry him. On several previous occasions he had threatened her, and had declared that he would kill her and himself unless she agreed to marry him. About seven o'clock Sunday evening, as he came in from the drug store where he had purchased some alchohol, he saw Mrs. Lewis on the stoop talking to two women and a man.

Enraged With Jealousy.

This is said to have enraged Williams, and when Mrs. Lewis came up to her apartment she found him in the hall in front of her door. He again demanded that she marry him and when she refused drew a thin sword with which he stabbed her twice in the right arm, and once in the breast. The wound in the breast would have been serious had it not been for the protection of Mrs. Lewis' corset. Her little daughter ran to the window and screamed for the police, and Williams attacked her to stop her from screaming, inflicting a slight wound across the child's chest. The woman grabbed the sword blade to save her child, and held it until Williams' son and son-in-law, who had come up, succeeded in taking it from him. He then locked himself into his room until Detective Caputo and Dougherty, who had been called by his daughter and other tenants arrived. He was taken to the East 104th street station for the night, and later removed to the Tombs.

Wounds Not Fatal.

His two victims were given medical attention by the ambulance doctor from Reception Hospital. The daughter's wounds were not serious, but several stitches had to be taken in the wounds in the arm of Mrs. Lewis.

Williams was born in the West Indies ,and is said to have served twenty years in the British army. He was a veteran of the Boer War, and the sword he used was a souvenir of that war. He had been out of work for a year, and was being supported by his married daughter. He is being held on $5000 bail on the charge of felonious assault

Deserts Sixty-Year-Old Wife; Placed in Jail

Chicago Defender 12/17/21

Syracuse, N. Y., Dec. 9.—Among the many striking points in the court tangle evolved by the marriage of Benjamin LaMay, alias Fred LaLone (white), to two women of the Race during the last five months was that of the Rev. Morris Lawson, pastor of the People's A M. E. Zion church and erstwhile vice fighter, having been the officiating clergyman at the last matrimonial service.

LaMay was arrested here on a larceny charge. After his arrest an investigation disclosed him in the role of the hero of some strange marital tangles. He has been married three times. His first wife was white. Five months ago he was in Chicago and while there, he says, he met a woman of the Race about 60 years old with whom he became infatuated. Soon, however, he tired of her aged charms and decided to vamoose. He came to Syracuse and in the course of his going about became enamored of another belle of the same race. They have been living at 716 Orange street.

When LaMay left Chicago, he carried his wife's furniture with him and it was in her effort to recover her property that Mrs. Sarah Gray, or LeMay, brought distress to her errant husband. LeMay can neither read nor write.

Amalgamation - 1921.

North Carolina.

Mrs. Varner Denies Intimacy With McCrary

East-Tennessee News 2/17/21

INSTITUTES SUIT IN FEDERAL COURT AGAINST HUSBAND FOR $50,000.—REFERS TO RELATIONSHIP BETWEEN HUSBAND AND PROMINENT NORTH CAROLINA NEGRO.

Greensboro, N. C., Feb. 15.—The litigation in this state in which H. B. Verner and his wife, Mrs. Florence C. Verner, are the principals, took a different angle this week when the trial of a law suit was begun in federal court, where Mrs. Verner is suing her husband for $50,000.which amount she claims as "reasonable subsistance.

Lexington, N. C., last August when her husband who is editor of a paper published at Lexington, and chairman of the state prison board, instituted proceedings against her, and at the same time started suit for $100,000 against R. Baxter McCrary one of the most prominent Negro leaders of the state, and at that time gradn master of North Carolina Masons, charging him with the alienation of his wife's affections.

The trial in United States court is before a jury and Mrs. Varner was on the stand most of the day on direct examination. She positively denies having at any time in her life met McCrary. She testified that the negro was a friend of Mr. Verner which was "very much against her wishes;" that McCrary "had contributed $25 to her husband's campaign fund" when he was a candidate for congress and that "her husband was exceedingly proud of it." The witness told of McCrary writing articles for the Lexington Dispatch, Verner's newspaper, which the witness tried to have stopped.

Mrs. Verner testified that Fred Sink, business manager of Mr. Varner's paper informed her about five years ago that there was talk about him visiting her house. Sink asked her if Verner knew it, to which witness replied that he did. Mrs. Varner testified that she thought Sink was of the opinion that she was treating McCreary as an equal and had no idea that he thought that she was intimate with McCrary.

Mrs. Varner declared that she did know that McRary had been at her house on the night of November 9, 1920, until the next morning when Mr. Sink telephoned her. It was the night of August 9, that McCrary is alleged to have been taken from under the Varner home by Lexington citizens. Mrs. Varner testified that following the August 9, incident she wired her husband to come home at once.

Story of Lexington Affair.

During last August and while H. B. Varner is said to have been in New York, where he states that he was called to be presnt on a board of moving picture promoters, a committee of white citizens are said to have surrounded the Varner home at Lexington, after having had intimations that Baxter McCrary was in the home. A thorough search at first, failed to disclose the hiding place of McCrary, and Mrs. Varner insisted that no one was in the house but the colored maid. The committee not being satisfied, made a more rigid search and found McCrary couched under the porch of the home. He explained his presence there by saying that he had called to visit the colored maid. Following a conference with the mayor and other leading citizens, McCrary was ordered to leave Lexington, and telegrams were forwarded to Varner which brought him home at once.

Property Attached

McCrary had amassed much wealth, both in real estate and cash and immediately Varner, through his attorneys, attached all of the belongings of McCrary, both real estat and money in the banks, following his wife's affections.

Claims Varner Borrowed Money

McCrary took up his residence in a northern state and when interviewed concerning the charges against him he maintained his innocence, denying that any relationship at all existed between Mrs. Varner and himself. He claims that the course adopted by Varner was the means employed to get out of paying back money that Varner had borrowed from him. He states that a close personal friendship had existed between him and the white man and that he had saved his printing plant from going into the hands of a receiver by supplying the cash to meet notes. He also claims that he had loaned Varner money to establish an elaborate moving picture house and that the notes which were confiscated following the charges against him, were ones signed by Varner for the money.

Following Mrs. Varner's relation of the affair and the manner in which she had been treated, many of the prominent white leaders of the state have absolved her of any blame and have pledged her support in bringing about her exoneration. The case in federal court is being watched with interest.

DECIDE MRS. VARNER UNFAITHFUL TO VOWS

3/5/21

Chicago Defender

Greensboro, N. C., March 4.—The federal court jury in the case of Mrs. Florence C. Varner (white), who sued her husband, Henry B. Varner, Lexington newspaper publisher, for $5,000 a year for reasonable subsistence, returned a verdict for the defendant after two days' deliberation. One of the issues required the jury to find whether she was guilty or innocent of the charge of improper relations with Baxter McRary, a wealthy member of our Race in Lexington. The jury decided that she was guilty. Seven ballots were necessary to reach a decision.

The case followed sensational developments in Lexington, N. C., on the night of Aug. 9, 1920, when a group of citizens are alleged to have trapped McRary in the Varner home. A few days later Varner entered suit against McRary for $100,000, charging him with alienating his wife's affections, and at the same time instituted divorce proceedings against Mrs. Varner. The divorce case was thrown out of court under a technicality.

In his charges against his wife Varner claims alleged clandestine meetings, secret automobile rides, telephone calls, silent forms of communications and visits to the Varner home when Varner himself was away. When news of the federal jury's verdict was conveyed to Mrs. Varner at a local sanitarium she collapsed, according to attendants, and is seriously ill.

NEGRO WAS FRIEND OF WOMAN'S HUSBAND

Mrs. Florence Varner Completes Testimony, Without Cross-examination, in Big Suit

Montgomery Advertiser 2/17/21

(Associated Press)

GREENSBORO, N. C., Feb. 15—The defense in the trial in United States court here of the case of Mrs. Florence C. Varner against her husband H. B. Varner, of Lexington, N. C., for "reasonable subsistence" sprung a surprise today when, at the conclusion of direct examination of Mrs. Varner, during which she stoutly denied ever having had any wrongful relations with R. Baxter McRary, a wealthy negro of Lexington, dismissed the witness from the stand without cross examination.

McRary is the negro whom Mr. Varner is suing for $100,000 for alleged alienation of his wife's affections. Annie Miller, a negro servant in the home of the Varner's was the chief witness for the plaintiff today. Annie Miller testified that she had been in the Varner home for 20 yers nd that McRary was a friend of hers and that he had visited her a number of times.

Another interesting feature of the trial today was the reading of McRary's desposition, the negro now being ill in a hospital in Cincinnati. McRary denied having ever been intimate with Mrs. Varner but told of being very friendly with Mr. Varner.

On the night of August 9, 190, when it is alleged that McRary was pulled from under the Varner home and which resulted in McRary leaving Lexington and Mr. Varner instituting suit for divorce against his wife and suit for $100,000 against McRary, the negro said that as he left the postoffice in Lexington he saw a light in the kitchen of the Varner home and believing that Annie Miller was up, he decided to go and see her about the date on the payment of a note; that he entered the yard and went to the back door of the house. He heard some one at the front door, he said, and he heard his name used and something about searching the house, and that he became excited and got under the porch. He told of spending the night in jail, of being turned out next morning.

GIRLS WITNESS

Testimony Of Five "Operators" Main Factor In Conviction

3/11/21

Afro-American

Greensboro, N. C., March 7.—That telephone girls listen in and keep their ears open for gossip was proven last week when Mrs. Florence Varner was convicted of having improper relations with R. Baxter McRary, a wealthy colored man, largely on the testimony of white telephone girls.

Four former Lexington operators testified to fact that they had heard Mrs. Varner and McRary hold conversation over phone at various times and that soon after telephone message, McRary had been seen to enter Varner's lot through alley in rear of house.

Mrs. Hilda Anderson, who admitted on the stand that her husband had after his return from France deserted her and married a French woman, swore emphatically that while telephone operator in Lexington that she had heard McRary call Mrs. Varner and Mrs. Varner call McRary over phone and have conversations. She said as well as she could recall conversations took place during summer, 1919.

"Who called first," she was asked.

"Mrs. Varner."

"What did they say?"

"I have papers; meet me, and then hung up."

"Who called other time?"

"McRary."

"What did he say?"

"Meet me at bridge at 2 o'clock tonight," what did she say Mrs. Anderson stated?

"All right."

When questioned closely she swore without any hesitancy that she was positive of voices she had heard over phone and despite efforts of four attorneys, they failed to entangle her or have her deviate from original story.

Mrs. Varner smilled during her entire testimony.

WIN $100,000 ESTATE

N. C. White Woman Left Bulk Of Property To Three Colored People

Afro American 4/29/21

Monroe, N. C., April 28.—Efforts of the white relatives of the late Maggie Ross, also white, to break her will by which $35,000 in cash and 7,500 acres of land were left to Mr. and Mrs. Robert Ross, and their daughter, Mrs. Minnie Houston all colored, failed last week.

Robert Ross began working for the white family of the same name when he was a boy. When he married, he was given a farm. At her death, since there were no heirs, except distant cousins, the Ross woman left all of her estate to the colored Rosses.

MOTION FILED ASKING COURT TO SET ASIDE VARNER VERDICT. MANY AFFIDAVITS ARE FILED

St. Louis Argus 4/12/

White Woman, Who Was Sued By Husband For Divorce, Lost Her Suit For A Share In His Estate On Grounds Of Improper Relations With Wealthy Negro. She Denies The Charges. Husband Sues Colored Man For $100,000 For Alienating His Wife's Affection.

GREENSBORO, N. C., March 30.—Attorneys for Mrs. Florence C. Varner, wife of Henry B. Varner of Lexington, who was found guilty by a United States district court justice here February 26 of improper relations with R. Baxter McRary, filed a motion Saturday in the clerk's office of Federal court here asking that the verdict be set aside and a new trial granted.

It will be remembered that a short while ago, Mrs. Varner lost her suit against her husband for a share in his estate. He at the same time was sueing her for a divorce charging her with improper relation with one R. Baxter McRary a wealthy Negro. In order to sustain her petition it was necessary for Mrs. Varner to prove her innocence of the charges made by her husband. During the trial, much testimony was introduced to show the relations of Mrs. Varner with McRary and the attorneys for the defense charged that the plaintiff and the Negro were sweethearts and that on one occasion Baxter McRary was found under Mrs. Varner's bed.

Mrs. Varner admitted that McRary was a frequent visitor at her home, but said it was on business or to see a servant which was employed in her home.

After the jury had heard the evidence in the case they believed that Mrs. Varner had been guilty of improper relations with the Negro, and therefore was not entitled to share in her husband's estate which is said to be worth about $50,000. In the meanwhile, Henry B. Varner, the husband is pressing his suit against McRary for $100,000 for alienating his wife's affection. It is said that McRary is worth about $250,000 and is a highly respected citizen in his community, he being well known in fraternal circles.

A large batch of affidavits were attached to the motion.

A copy of the papers filed were forwarded to attorneys representing Mr. Varner. After the defense has filed its reply the motion will be argued before Judge James E. Boyd.

Among the affidavits filed which have not been made public heretofore, was one signed by Robert D. Shore, assistant treasurer of the R. J. Reynolds Tobacco Company, Winston-Salem, in which he declares that on the afternoon the verdict was rendered G. C. Thomas, an automobile man, and brother of F. J. Thomas, a member of the Varner jury, told him that Mr. Varner had stated that if the jury returned a verdict in his favor he (Mr. Varner) would purchase an automobile from him. G. C. Thomas is the man C. W. Edwards, a Greensboro automobile man, asserted in an affidavit, he found in a hotel room with five members of the jury before a verdict was returned.

M. C. Reeves, of Forsythe county, a member of the jury, in an affidavit states that shortly after the jury was empaneled and before the evidence was all in, F. J. Thomas, a juror, frequently expressed the opinion to him in the presence of other jurors that Mrs. Varner was guilty. C. T. Roane, deputy marshal, according to the Reeves affidavit, frequently talked in his presence against Mrs. Varner, declaring that she was guilty.

Eleven affidavits signed by J. D. Stephenson, Smithfield; Albert Albright, Cranville county; C. H. Walker, Alamance county; M. B. Smith, Alamanaca county; C. M. Moore, Alamance county; L. M. Squires, Alamance county; W. P. Fowler, Alamance county; Dr. W. D. Moser, Alamance county; Dr. H. M. Montgomery, Alamance county; C. C. Broadwell, Alamance county; W. H. Layton, Alamance county, state that O. P. Dickerson, one of Mr. Varner's principal witnesses, while living in Burlington, had a bad character as far as truth and honesty were concerned.

The motion, signed by B. B. Vinson, H. E. Olive, Tillette and Guthrie, King, Sapp and King, reads as follows:

The Motion in Full

"Plaintiff comes into court and moves that the verdict heretofore rendered in this case be set aside, and a new trial granted on the following grounds:

"1. For errors assigned in the record and for that the verdict is contrary to the greater weight of the evidence.

"2. That the plaintiff did not have a fair and impartial trial, for that the jury was not impartial and for that outside influences were exerted and brought to bear upon the jury, which affected their verdict against the plaintiff, and for that the verdict as rendered did not express the real sentiment of all the jurors.

"3. For that since the trial of said case newly discovered evidence has come to the knowledge of the plaintiff which is material in her behalf, and which was not available to her upon her former trial.

"That in support of the first ground above mentioned, the plaintiff refers to the exceptions taken and appearing in the record, and also refers to the evidence given upon the trial, and insists that upon a fair and impartial consideration thereof, it is not sufficient to support the verdict; and, further, that the verdict as rendered was against the greater weight of the testimony, and therefore the same should be set aside and a new trial granted.

"That in reference to the second ground above stated the plaintiff alleges that the juror, F. J. Thomas, swore on his voir dire, that he was impartial and had not formed or expressed any opinion that the plaintiff should not recover in this action, when in truth and in fact, he was not impartial, and before his selection as a juror, he had formed and expressed the opinion that the plaintiff was guilty of the charge of adultery alleged in the defendant's answer, and immediately after his selection as a juror and before all the evidence was in, either for the plaintiff or defendant, the said F. J. Thomas frequently expressed the opinion to other members of the jury that plaintiff was guilty of the adultery charged in the defendant's answer. That attached hereto are the affidavits of R. L. Steed C. W. Edwards and M. C. Reeves, to which reference is nearby made, and which sustain, as plaintiff avers, the allegations in this respect.

New York Age 4/8/12

(Special to THE NEW YORK AGE)

Greensboro, N. C.—Judge James E. Boyd in the Federal Court has set aside the verdict which was rendered by a jury on February 26th which rejected the claim of Mrs. Florence C. Varner against her husband, Henry B. Varner, both of Lexington, N. C., for reasonable subsistence pending the outcome of a suit for divorce. These parties are white, but race interest is aroused by the fact that Varner based his defense on a charge that his wife had been criminally intimate with Baxter McRary of Lexington, N. C., one of the wealthiest and best known Negroes in the country. Varner had previously entered suit againt McRary for $100,000 for the alleged alienation of his wife's affections.

When Varner first gave publicity to the charge against his wife and McRary, the latter's life was endangered to the extent that he was compelled to leave home and seek asylum in another section of the country. He and Varner had been close friends and it is reported that Varner was deeply in debt to McRary for money advanced by the latter at various times to help his white friend in various business deals. It was matter of current report that Varner was sacrificing his wife to avoid paying these debts and to secure control of McRary's large financial resources.

Judge Boyd rendered his decision after the submission of affidivit testimony and argument of attorneys that the conditions surrounding the trial in February, the formation of the jury and its conduct under officers in charge of it were such as to cloud the verdict. The decision means that Mrs. Varner will be given a new trial of her application for reasonable subsistence, and it means also that Varner has lost ground in his suit against the colored man's property.

A Change of Venue.

Immediately after Judge Boyd announced his decision E. T. Cansler, counsel for Mr. Varner, asked that case be removed to another division the district. Judge Boyd was wil saying that he did not think that an prejudiced jury could be secured in division, and the attorneys were t to get together on the selection of place for the next trial. When th do that the case will be moved to t calendar of that division of the court.

The points emphasized by Judge Bo as being sufficient for the setting asi of the verdict were mainly concernir allegations that F. J. Thomas, a juro had expressed an opinion that Mrs. Va ner was guilty before the trial and dur ing it before all the evidence was in the allegation that Deputy Marshall C T. Roane had stated in the presenc of a juryman that Mrs. Varner wa guilty; the admission of C. G. Thoma and C. W. Edwards to a room in whic the jury was spending the night dur ing the trial, and the testimony of M Varner that his wife had not visite her mother since 1906. Varner admi ting in a letter to Judge Boyd, sinc the trial, that she did visit her mothe in 1917, as she testified on the stand.

Public Interest Subsided.

The attorneys on both sides argued the case, argument taking up four hours O. L. Sapp spoke longest and made a strong plea. E. T. Cansler, for Varner did the same, the two being followed by T. L. Guthrie and E. E. Raper. At the conclusion of argument when Judge Boyd began to go over the different contested points, it was apparent that the verdict would be set asi.ed.

Public interest in the case, once at a fever point, has subsided, if the apathy surrounding yesterday's hearing is any guage. Not more than a score of people were in the courtroom when Judge Boyd made his decision.

NEGROES WIN HARD FOUGHT WILL CONTEST

Negro World 5/7/12

WAXHAW, N. C., April 27.—An interesting case, involving the estate of a rich white woman, the bulk of which was willed to her Negro servants, came up in Union County here recently and was decided in favor of the Negroes against some white relatives who contested the will.

Maggie Ross, a white woman possessed of large estate, lived in retirement, and it is alleged that she permitted her colored servants unusual privileges in her home. At her death it was found that she had willed the bulk of her estate to three Negroes. Various bequests were made to churches, missions and charities (the orphanage at Barium Springs, $2,000) and small amounts were given to various white persons, but the bulk of the estate of 1,500 acres of valuable farming lands and about $35,000 in cash was left to a colored man and his daughter and granddaughter. The white woman had no near kin, but as soon as her will was made public second and third cousins and others farther removed, to the number of 109, entered suit to set aside the will on the ground that Maggie Ross was not mentally competent to make a will and that she was unduly influenced by the Negroes who were beneficiaries. Many witnesses expressed the opinion that she was not mentally competent to make a will and when pinned down admitted that the opinion was based on the fact that she left her property to the Negroes.

Strong feeling was expressed by these distant relatives that so much valuable property should pass into the hands of Negroes, and strong efforts were made to break the will on this ground.

But, after a hard-fought contest of fifteen days, it took that Union County jury just forty-five minutes to agree that Maggie Ross knew what she was doing when she made her will; that she wanted the Negroes to have the property and she was entirely within her rights when she gave it to them.

Amalgamation — 1921.

North Carolina

VARNER-McRARY CASE ENDED

Compromise Agreed By All Parties And Suit Against Baxter McRary Withdrawn

Herald + Commonwealth 6/29/7

Greensboro, N. C., June 29.—The entire book dealing with the sensational Varner litigation, have that chapter concerning a divorce between H. B. Varner and his wife, Mrs. Florence C Varner, was settled Thursday afternoon to the satisfaction of all concerned, when the attorneys representing the three parties interested, namely H B Varner, Mrs. Varner and Baxter McRary, wealthy Negro, agreed upon the conditions of the compromises and signed the necessary papers to make the agreements binding.

Proceedings Kept Secret

The suit of Varner against McRary for $100 00 is withdrawn Mrs Florence C. Varner gets a sum of money, said to be about $20,000, the suit of Fritts vs. Walser is settled, Mrs. Varner is to go to her home in Utah, and it is understood, she will enter suit there for a divorce, which suit, it is said, will not be opposed. The exact provisions of the settlement of the cases are not known, the lawyers agreeing among themselves to keep the terms a secret.

As to the innocence or guilt of Mrs Varner, the courts have not yet said and rather than go through the ordeal of another trial and air the nauseating case again before the public, all parties concerned desired to effect a compromise.

According to evidence presented, McRary was found in the home of Mrs. Varner, one night last August Mr. Varner was out ow town at the time. Immediately upon information regarding the alleged intimate relations of his wife and McRary, Varner brouht suit against McRary for $100,000 damages for alleged alienation of his wife's effections. In a counter charge, Mrs. Varner sued her husband for $5,000 a year for reasonable subsistence.

CASE OF DR. MCRARY BEEN COMPROMISED

Retains His Place on Board of Education

Savannah Journal 8/6/21

(By The Associated Negro Press)

Cincinnati, Ohio, Aug. 3.—August 10th, 1920, not quite a year ago, the startling report was published throughout the country that Robert Baxter McRary, L. L. D., a wealthy, well educated and highly respected Negro gentleman of Lexington, North Carolina, had been apprehended by a self- constituted posse of men and forced to leave his home at the peril of his life.

A suit was later filed against Mr. McRary by a primonent white man, R. R. Varner, in a Superior Court of Davidson County, North Carolina, for $100,000.00 for damages, alleging aleniation of the affections of his wife.

Each side employed ten prominent attorneys, which indicates the far-reaching interest of the case.

Upon motion of Dr. McRary's attorneys, made on the grounds of diverse citizenship, Dr. McRary having established his citizenship in Ohio, the case was removed to the United States District Courts at Greensboro, North Carolina.

After many delays the trial was fixed for the May term, 1921, but it was postponed. Subsequently, the prosecutor, through his attorneys, proposed settlement. The terms submitted by them were not accepted. The defendant dictated certain changes in the proposed settlement, which changes were agreed to by the prosecution and carried out. The suit was non-suited and all charges in any way affecting the moral character of Dr. McRary were withdrawn.

Dr. McRary has for twelve years been an active and respected member of the Board of Education for Negroes of the Methodist Episcopal Church, with headquarters at Cincinnati. He has been a member of that church since a boy, and for many years was a Sunday school superintendent. He is a graduate of Lincoln University, which institution gave him the degree of Doctor of Laws. He was for six years Justice of the Peace in Lexington and was for several years Notary Public. He offered his resignation from the above named board if the brethren thought wise, but it was not accepted. A committee of three, consisting of Bishop Hartzell of Cincinnati, Bishop Leete of Indianapolis, and Bishop Jones of New Orleans, was appointed by the above Board as a "Committee of Counsel" in relation to the case. This committee made its report through its Chairman, Bishop Hartzell, at a meeting held July 12th, 1921.

The official correspondence between Judge Bynum of Counsel for McRary, and Bishop Hartzell of Cincinnati, representing the Board of Education for Negroes of the Methodist Episcopal Chirch, is self-explanatory.

RALEIGH N C OBSERVER
JULY 13, 1921

NEGROES CONTINUE DRIVE AGAINST IMMORALITY HERE

Representative negro citizens continued their drive against immorality among members of their own race in City Court last night when they brought action against Tempe Marcum Laws, charging the keeping of a house of prostitution, and against Joe Alston on a general charge of vagrancy and disorderly conduct. They won out in both cases, but sentence was withheld for one week pending some extension of opportunity to reform on the part of the accused.

Rush Memorial church, on East Cabarrus street, furnished the nucleus of the prosecution, and a great array of members of that church were on hand to testify against both the man and the woman. It was alleged by witnesses that the woman's house was frequented by men of both races, that it was often the scene of boisterous conduct, and that Tempe herself was frequently drunk in the streets, disturbing peaceful worship.

RALEIGH N C OBSERVER
JULY 13, 1921

PROMISED SENSATION IN COURT FALLS FLAT

Negro Charged With Prostitution Gets Suspended Fine and Sentence

Burgeoning sensation promised in the trial of John Freeman, negro charged with conducting a house of prostitution within the shadow of Pullen Memorial Church, was severely frostbitten in city court last night when the prosecution failed to bring forth any testimony that was unduly shocking. The trial was tame, and the evidence not astonishing. Freeman drew thirty days and $50. judgment suspended provided he reforms and moves out of the house.

A crowd that packed the entire upper floor of the Municipal Building for the unusual night session of city court gathered to feast upon sensation that wide circulated rumor promised. Names of several prominent white men of the city had been connected with those of negro women, as having been frequenters of the church janitor's house. Neither the defense nor the prosecution gave any mention of names, either white or black. The evidence was mostly as to the reputation of the place, and the testimony of Officers Crabtree and Wyatt that they had seen white men and negro women in the place.

Leading negro citizens of that community were said to be backing the prosecution, and a dozen of them were sworn. None knew other than the general reputation of the house, which was bad. Major J. J. Bernard was put on as a character witness for the defendant, and he said that the negro was a most excellent janitor. He had heard much of his falling from grace in recent years, and was unable to swear anything good for the defendant except that he was a good janitor. The defendant admitted all that was charged against him when Judge Harris called him up for judgment.

Cutha Glenn was adjudged guilty of selling liquor and sentenced to serve six months on the county roads, from which he entered notice of appeal. Appeal bond was fixed at $200. Conviction was secured upon the evidence of E. C. Gattis, special officer, who swore to having seen Glenn deliver a pint of liquor to two men and receive money therefor at the City Ball park on May 19. Officers Crabtree and Wyatt made the arrest, and had in evidence a pint of liquor said to have been taken from him.

THE END OF THE McRARY CASE

The Chicago Defender 9/16/21

News from North Carolina that Mr. Baxter McRary, wealthy real estate dealer paid $40,000 to settle a case out of court was printed in last week's issue of this newspaper.

Mr. McRary had been sued of $50,000 by R. B. Varner a white man, who charged Mr. McRary with alienating the affections of Mrs. Varner. A Southern jury found Mrs. Varner guilty of receiving the attentions of Mr. McRary, and there was every reason to believe that the latter would be assessed $50,000 damages should the case come to trial.

By settling the affair out of court, Mr. McRary saves the appearances of things in addition $10,000, more or less,

The pertinent fact about the whole case is not that here was a supposedly high-bred, blue blooded Southern white woman who received a wealthy colored man into her home on numerous occasions while her hubsand was absent. This is merely one feature of the case and at that a feature that is not without its parallel oftentimes.

The interesting facts are connected with the birth and life of Mr. McRary himself. His forbears on one side were admittedly white. Some of the best white blood of the south was in his veins. Not only so,but he has always been recognized by these white relatives, who at their death left him a large part of the wealth he now possesses. Those who are familiar with the case aver that he visited his relatives and thruout his lifetime lived in a plane where he did not intermingle altogether with white people or with colored. He occupied that queer social position where he had too much white blood to be black and too much black blood to be white.

The Methodist Episcopal Church shows its interest in the proceedings by issuing a statement absolving Mr. McRary from all guilt or blame and thereby disregards the jury which found Mrs. Varner guilty of receiving him into her home.

Mr. McRary is now in Cincinnati and anxious to get back to Lexington, N. C. to look after his business interests. Reports from home, however, assure him that he would probably be "ku kluxed" if came anywhere near the place.

Can you imagine a case which more vividly reflects Southern passion and race prejudice?

Amalgamation — 1921.

Oregon.

SALEM ORE JOURNAL
FEBRUARY 7, 1921

Negro and White Woman Jailed On Statutory Charge

A negro bootblack employed at the Salem shoe shining parlors, 315 State street, who gave his name as D. H. Brown, and a white woman about 26 years of age who says here name is Irene Bradley, of 345½ First street, Portland, were arrested yesterday by Chief of Police Moffitt in Brown's room at 185 South Commercial street.

Both are held in the city jail on statutory charges. No date has yet been set for their hearings. Whether they will be tried in the police court or justice court, authorities have not yet decided.

The trial of Herman Hayes, a negro employed in the same shop with Brown, which was to have have been held today in the justice court, was postponed by Judge Unruh until Wednesday. Hayes is charged with assault and battery on a Capital Journal newsboy. When arraigned last week h pleaded not guilty and demanded jury trial.

SALEM ORE JOURNAL
FEBRUARY 9, 1921

20Days, $100, Is Jolt For Woman In Negro's Room

The woman who gave her nam as Irene Bradley, of Portland, wh was arrested Sunday afternoon b Chief of Police Moffitt while sh was in the room of D. H. Brown, negro employed at the Salem sho shining parlors, 315 State stree yesterday afternoon pleaded guilt to the statutory charge preferre against her.

She was fined $100 and given 2 days in jail by Police Judge Ea Race. So far she has been unab to raise her fine. A request for a sistance which she made of the n gro was refused by the colored ma the police said today.

Brown, arraigned Monday, wa fined $100. He paid it.

Amalgamation — 1921.

Oklahoma

WHITE MAN, COLORED WOMAN ARRESTAILED
EUTHRIE OKLA LEADER
MARCH 1, 1921

Adah Woods and Davy Province, arrested by Sheriff Robertson on a charge of va[illegible] were tried before Justice [illegible]rgis today and were each assessed [illegible] fine of $10 and given a jail sentence of 30 days.

When arrested the negro woman and the white man were in a room at the Curley Johnson resort in the Elbo district.

Police Order Negro Porters Out of Hotels

TULSA OKLA. TRIBUNE
JUNE 14, 1921

A ban on negroes working as porters in questionable rooming houses, cheap hotels and pool halls was levied by the police last night when Commissioner Adkison issued orders to arrest all offenders of the new order. The order directly affects more than 50 rooming houses and hotels termed by police as "questionable," Chief of Police Gustafson said this morning.

Police officers have been instructed to arrest all negro porters in these places regardless of whether or not they have been issued green tags. Following a number of arrests of porters last night the proprietors made application at the fair grounds this morning to have the negroes released but were refused.

Chief Gustafson said that the negroes will be held at the fair grounds camp and worked on the streets until they find honest occupation. Arrests of the negro porters in the questionable pool halls probably will be made this afternoon or tonight, Chief Gustafson said.

This action on the part of the police officials follows scathing criticism of the system that allowed he negro porters to carry on their nefarious practices of selling booze and soliciting for women of the underworld, made by the Rev. Harrold G. Cooke, C. E. Buchner and other witnesses at the city's court of inquiry held several weeks ago.

Amalgamation — 1921.

Ohio

LIMA O GAZETTE
FEBRUARY 22, 1921

NEGRO AND WHITE WOMAN REFUSED LICENSE TO WED

Landy Draper, colored, and Nora M. Danner, white, were refused a license to wed in probate court yesterday, when they journeyed to Lima from Van Wert in hopes of obtaining papers here.

Both are employees of the Marsh hotel in Van Wert, and, it is claimed, made an attempt to secure a license there, after they had been advised by an attorney that none would be issued.

Draper was at one time an inmate of an asylum and his answers to questions when he sought license here showed that he is still mentally unbalanced, it is alleged. It is claimed that authorities in Van Wert are seeking to apprehend the couple.

St. Louis Argus.

"Half White" Children Worry Ohio Court

St. Louis Argus
5-27-21.

AKRON, Ohio, May 14. — Judge Spicer, of the Court of Domestic Relations and Juvenile Court, was confronted this week with a peculiar problem when Wm. Waller was haled into court from Federal Street and charged with failing to support his white wife. It developed during the hearing that the probation officer had attempted to take from Waller and his wife their three children and put them out for adoption. This problem arose, however, causing considerable embarrassment to the meddling probation officers and the high-minded judge. The children were as fair as the fairest white children, bearing no physical appearance of being colored . The probation officer in charge of the children said that no colored family would be likely to adopt the children because they were to all intents and purposes white children, and that no white family would adopt the chidren because they were undoubtedly colored children, their father having Negro blood in his veins. The learned Judge finally decided that the best thing to do was to keep the children a while and give them back to their parents.

Amalgamation — 1921.

Pennsylvania

ALICE PEEBLES TELLS OF FIGHT THAT PRECEEDED KILLING OF MORAN

PHILADELPHIA PA TIMES
JANUARY 21. 1921

Horrible Details of Erie Underworld Where White Girls and Black Men Mingle in the Night Hours Told to Times' Reporters by 20-Year-Old Girl Who Served Drinks in the Quinn Resort, the Night Alderman Fred F. Moran Received His Death Wound.

How white girls are lured to negro homes of ill-fame in Erie—how at night in the dives of the underworld white girls and black men mingle—how they are told there is no danger, because police protection has been granted these dens of vice—how "parties" are arranged with black men and white women as participants was told today, amid sobs and tears, to a reporter for The Times by twenty-year-old Alice Peebles, the wife of Paul Owen, of Erie, the girl who served drinks in Cleo Quinn's joint on West Seventeenth street last Saturday and the girl whom Collins called a vile name early last Sunday morning—the calling of which started the fight that resulted in the murder of Alderman Fred F. Moran.

Not only did the young girl tell her story of Erie's underworld in all its horrible details—but she gave a graphic description of the murder of Alderman Moran—she told of the fight that preceded his killing. Her story marks one of the blackest pages ever written in Erie's history—it pushes aside the veil of secrecy and makes the inside story of Erie's underworld an open book.

From the time the first word of Moran's wounding was heard Sunday morning it was rumored that there were white women in the house—this has been denied by Cleo Quinn, it has been denied by Brassfield and both the police and district attorney's office have stated positively that no white woman was in the Quinn resort last Saturday night and Sunday morning—but the white girl repentent —with spirit broken—today admitted everything to The Times and told her story without reserve.

Alice Peebels will not be twenty-one years of age until next summer. She was born in Titusville, Crawford county, where she attended school and them came to Erie. Both her parents are dead —but she came to this city with an older sister who is now married and living in the west.

The Peebles girl, who is an accomplished musician, was married two years ago to Paul Owens, an Erie man. They now reside on West Twenty-fourth street. Up to a short time ago she sang and sold music in a Five and Ten Cents store on State street. It was there she first met Herschell Brassfield, leader of the Brassfield orchestra who is now charged with the murder of Alderman Moran.

"I never mingled with colored people until I met Brassfield," the young white girl told the writer as tears streamed down her face. "But somehow I did not regard Brassfield as a colored man. His skin is as white as mine. He is a fine looking man. It was after I had met Herschell that I first started going around with colored men and attending their "parties."

(over)

Pennsylvania

Amalgamation — 1921.

ALICE PEEBLES TELLS OF FIGHT THAT PRECEDED KILLING OF MORAN

ERIE PA TIMES
JANUARY 21, 1921

Horrible Details of Erie Underworld Where White Girls and Black Men Mingle in the Night Hours Told to Times' Reporters by 20-Year-Old Girl Who Served Drinks in the Quinn Resort, the Night Alderman Fred F. Moran Received His Death Wound.

How white girls are lured to negro houses of ill-fame in Erie —how at night in the dives of the underworld white girls and black men mingle—how they are told there is no danger, because police protection has been granted these dens of vice—how "parties" are arranged with black men and white women as participants was told today, amid sobs and tears, to a reporter for The Times by twenty-year-old Alice Peebles, the wife of Paul Owen, of Erie, the girl who served drinks in Cleo Quinn's joint on West Seventeenth street last Saturday and the girl whom Collins called a vile name early last Sunday morning—the calling of which started the fight that resulted in the murder of Alderman Fred F. Moran.

Not only did the young girl tell her story of Erie's underworld in all its horrible details—but she gave a graphic description of the murder of Alderman Moran—she told of the fight that preceeded his killing. Her story marks one of the blackest pages ever written in Erie's history—it pushes aside the veil of secrecy and makes the inside story of Erie's underworld an open book.

From the time the first word of Moran's wounding was heard Sunday morning it was rumored that there were white women in the house—this has been denied by Cleo Quinn, it has been denied by Brassfield and both the police and district attorney's office have stated positively that no white woman was in the Quinn resort last Saturday night and Sunday morning—but the white girl repentent —with spirit broken—today admitted everything to The Times and told her story without reserve.

Alice Peebels will not be twenty-one years of age until next summer. She was born in Titusville, Crawford county, where she attended school and them came to Erie. Both her parents are dead —but she came to this city with an older sister who is now married and living in the west.

The Peebles girl, who is an accomplished musician, was married two years ago to Paul Owens, an Erie man. They now reside on West Twenty-fourth street. Up to a short time ago she sang and sold music in a Five and Ten Cents store on State street. It was there she first met Herschell Brassfield, leader of the Brassfield orchestra who is now charged with the murder of Alderman Moran.

"I never mingled with colored people until I met Brassfield," the young white girl told the writer as tears streamed down her face. "But somehow I did not regard Brassfield as a colored man. His skin is as white as mine. He is a fine looking man. It was after I had met Herschell that I first started going around with colored men and attending their "parties."

(over)

(From other Side)

Continuing she said—"I have been in a good many 'parties' with colored men and white girls. I am not going to tell you the names of those other girls. If one of those girls had happened to be in the Quinn house Sunday morning instead of me, I wouldn't have wanted her to tell about me being in those parites, and I am going to keep their names to myself. I will say this, however, you would be surprised if I told you the names, some of them are well known in Erie."

At first the Peebles girl would not admit that she had been into the Quinn resort after 11 o'clock Saturday night—but when the reporter asked her: 'Alice—tell me this, why is it that white girls mingle with colored men and go to these colored houses of ill-fame? —she began to sob, her entire body shaking, she said:

"I will tell you everything—I was there all night and served the drinks."

Covering her face with her hands and sobbing as if her heart would break, the Peebles girl told the following story:

"I had been to the Quinn house with Mr. Brassfield before. Last Saturday night Cleo sent for me to come up. I went early, between 6 and 7 o'clock—I cannot tell the time exactly. When I got there Moran was in the house and Cleo's cousin a woman whose last name I never heard. We only knew her as Dale—that is her first name. I had been asked to come up to comb Cleo's hair and I did this soon after I arrived there. It must have been about 8 o'clock that Brassfield and Collins came in. It was before the orchestra went to work down at the Winter Garden. Both Moran and Cleo were very drunk. Moran was awful noisy and making a lot of disturbance. It was about that time that Cleo called up Alderman Moran's office on the telephone and asked Constable Schmidt where Moran was. This was only done as a bluff so Schmidt would not know Moran was at Cleo's house. Schmidt said he hadn't seen the Alderman and told Cleo he thought Fred was at her house.

"We had some drinks. I served the drinks and drank some beer and whiskey myself. Then the musicians left to go to work and some other colored men came in and we all gathered around the bed in Cleo's room and the colored men played "blackjack." Another colored man named "Harry" came in, I do not know his last name. It was about 10:30 that a white man and a white woman came in the place. They were in a rear room and got awful drunk. I have seen them before but do not know their names. I do not know when they went out or if they were there when Moran was shot.

"After the musicians had finished their work at the dance hall they came back and all of them were playing "blackjack" I was still serving drinks. After a white the orchestra began to play and for a time we had some music. Cleo called up two "houses" one run by a woman named Belle and the other named Lorain and the orchestra played so the music could be heard over the telephone.

(See next Card.)

"Tell White Girls To Keep Away From These Colored Men," Says Alice Peebles

"Tell the white girls of Erie to keep away from colored men," said Alice Peebles, the little 20-year-old white girl who was in the Quinn den of vice on West Seventeenth street last Sunday morning when Alderman F. Moran received his death warrant.

"Tell the girls of Erie to keep away from the underworld. If I had kept away I would be happy today—as it is I am the most miserable girl in the world.

"Tell them there is nothing in that life."

Amalgamation – 1921.

Pennsylvania.

(From Foregoing Card)

"Alice Peebles Tells of Fight etc."

Erie Pa. Times 1/21/21

The violin player, the cornet player and the saxaphone player were there and furnished the music.

"It was getting pretty late and everybody in the party was getting drunker.

"Finally Collins got ugly and he called me a ——— ——— ———.

"I told Brassfield what Collins had said and Brassfield turned on Collins and told him he was a ——— ———.

"Then the fight started. Robinson was called into prove that Collins was what Brassfield had called him. I got frightened and called a taxicab on the telephone, I think it was Jack's taxi, but I can't remember. Brassfield and Collins and Robinson all were fighting. The colored men had taken off their coats and began to throw chairs. Moran who was dressed in his trousers, shirt and shoes began to get mad and started to mix in the fight. I saw Moran hit Collins and knock him down. By this time they all were fighting and Moran seemed to be fighting the hardest of any of them.

"By this time my taxi was at the door and I ran out and got in the machine. I remembered that I had left my hat in the house and ran back to get it. As I ran into the house I met Cleo and she said: 'Herschell shot my man, but he didn't mean to do it.' I went into Cleo's room and Moran was on the bed. Cleo asked me to help get him undressed and I took off his shoes.

"While we were there Cleo told me Dr. Beck was coming and when he rang the door bell, I went and let him in.

"It was badly frightened. I made Cleo and the rest of them in the house swear they would never tell I had been there. They romised this and I can't understand how it became known I was there. I suppose, however, when a girl like me does wrong, as I have, it is bound to be known."

The Peebles girl then told of the various parties she had attended in company with Brassfield where colored men and white girls mingled in Erie's tenderloin. She refused, however, to divulge the name of a single white girl who had attended any of these parties ,saying that as long as she lives she will never tell who these girls are, but she did say, however, that Erie peole would be shocked as they never have been shocked before should these names be made public. *

COULDN'T STOP THREE

The Baltimore Afro-American 10/14/26

Phila., Pa., Oct. 13.—John Wanamaker Institute, white, 23rd and Walnut Streets, which boasts that it does not take in colored pupils just discovered that three colored persons attended the institute in the last three years by passing for white.

She told how white girls have been enticed to these colored houses of ill-fame. How she was told that there was no danger of the police raiding these places as they had full protection.

In closing her interview she said:

"Tell the white girls of Erie to keep away from colored men. Tell them that every inducement possible is held out to get them into to these colored resorts. Maybe my story will help some other white girl from going to the places I have visited and witnessing the scenes I have witnessed. I am sick of it all. I want to get away from this life. Tell the young girls of Erie to keep out of the underworld. It only will bring them to the place I have reached. Oh! If I had never met those colored men, I would be happy now with my husband. I am glad my mother and father are dead. I am the most unhappy girl in the world."

*

PITTSBURG PA PRESS
MARCH 13, 1921

BODY MAY BE THAT OF WHITE WIFE OF NEGRO

Following the discovery of the body of a white woman, aged about 48, partly submerged in Painter's run, near Bridgeville, shortly before noon yesterday, John E. Brown, aged 50, a Negro, of Bridgeville, was arrested by County Detective Robert McMillen on the theory that the body may be that of the Negro's wife, Margaret Price Brown, who mysteriously disappeared last Thanksgiving day.

Brown was lodged in the Bridgeville lockup after viewing the body, which he declared was not that of his wife. According to Deputy Coroner John P. Black, the body had been in the water for several months and identification will be difficult.

When the body was taken to the morgue Deputy Coroner Black found three deep gashes in the head, which may have caused death.

MYSTERIOUS KILLING EXPOSED BY CONFESSION

Easton, Pa. Man Tells Police White Woman Helped To Kill Her Husband

ARRESTED AT GRAVE

Elvah O'Connell Says "Not Guilty," But Is Taken To Cell

Afro-American 3/18/21

Easton, Pa., March 13.—"It is a shame that a colored man should be allowed to come between you and your husband and those two little ones," declared Sheriff Hayes, in arresting Elvah O'Connell, white, at the cemetery just after the body of her murdered husband was lowered in the grave.

Confession of Fred Pierson, the colored lover of Mrs. O'Connell, that the woman helped him plan the crime, that the body was to be buried on the farm, and that the two were to go West to live after things quieted down, led to the arrest.

In the jail in a cell across from Pierson, Elvah O'Connell was taken and the charge read to her.

She was asked how she desired to plead. There was silence for a moment and then the justice said, "You plead not guilty?" "Yes," answered the woman.

"Didn't you have it planned to kill him on Monday," he asked her.

"No," was the answer.

"He says you did."

"He lies," fairly shouted the little woman. Then she sobbed for a few minutes, and asked for her children.

Want To Bar Inter-marriage

Afro American 4/15/21

Harrisburg, Pa., April 14.—Representative Calvin E. Cook, white of the York District, introduced a bill in the House yesterday, making inter-marriage of blacks and whites illegal in Pennsylvania, and imposing a fine of $1,000 on violators.

COUPLE REFUSED A LICENSE TO MARRY IN NEW YORK GOES TO PENNSYLVANIA

St Louis argus 4/15/21

YORK, Pa., April 6. — William T. Mills and Louise Deardroff, white who were refused a license to wed by Clerk of the Court Purd R. Smith, went to Harrisburg and were married.

Smith declared last week he did not believe in colored and white marrying and so withheld the license. There is no law preventing intermarriage in the state.

In August 24th last the couple were before the court on the charge of living together without marriage, and were acquitted on the technicality that the woman was conducting a boarding house, and Mills was the boarder. She was then fined for conducting a boarding house without a license.

Amalgamation – 1921.

In Bed With White Woman

East Tennessee News.

Wallie Atkins, well known young colored man and Katherine Vandergriff, young white woman were arrested at the home of Edward Stewart at 9:30 o'clock Wednesday night. They were taken to the city jail in the police reserve car and held on the charge of lewdness and violating the bone dry law. The latter charge was the result of the officers having found a pint bottle of whiskey in the room where the couple were in bed. Patrolman Tom Moore was the officer in the case. Edward Stewart, owner of the home was arrested later on the charge of operating a disorderly house.

Atkins is employed as bellman at the Farragut hotel. He is married and lives with his wife and two children on East Clinch street. The young white woman is said to have recently come to the city from Georgia. She lives at the Colonial hotel and was employed as waitress at the Farragut Coffee room.

The bonds of Atkins and the woman were signed by A. A. Felding and Dr. H. M. Green. Ed Stewart is confined in the city jail.

The trials are set for Thursday afternoon before the city recorder and also before Esquire Wm. Sellers on state's warrants.

The Stewart home is located on Patterson street, near East Church avenue.

MEMPHIS TENN APPEAL
MAY 27, 1921

5-26-21

RICH NEGRESS SANE.

Bettie Hicks Now Gets Possession of 400 Acre Farm.

Bettie Hicks, negress, who was such a conspicuous factor in the litigation a few years ago over the A. H. Jennings property in the upper portion of the county, yesterday was automatically given full and free possession of a 400-acre tract of the Jennings property in the rich Big Creek section.

At about the time that the courts held in the original litigation that the land belonged to her, she was declared non compos mentis and a guardian appointed to take charge of the property and manage it for her. Yesterday a motion was made in probate to have her disabilities removed. E. B. Crenshaw, deputy county court clerk in charge of the probate division, in which he is a past master of efficiency, impaneled a jury and it soon declared that Bettie was sane. That put the control of the property into her hands.

Tennessee

Heavy Fine Imposed 6-2 On Atkins Boy

BOUND TO CRIMINAL COURT FOLLOWING ARREST FOR COHABITING WITH WHITE WOMAN—THUGS AND POOL SHARKS TAKE OFFENSE TO NEWS' PUBLICATION—MANAGER ISSUES STATEMENT.

East Tennessee News

The case of Wallie Atkins, young colored man employed as bellman at the Farragut Hotel, who was caught in bed with Catherine Vandergriff, young white woman, employed as waitress at the Farragut Coffee room, at the home of Edward Stewart, on Patterson street, in the eastern part of the city, was called before Recorder John Greer in the city court on Friday afternoon and resulted in a fine of $50 being imposed on Atkins. The young white woman was placed in charge of Mrs. Thompson, police matron, and later sent to a reformatory at Cincinnati. She recently came to Knoxville from a Georgia town.

State warrants were also taken for Atkins and he was bound over to criminal court and allowed bond.

Take Offense To News' Publication.

While the management of The News saw no evidence of any demonstration on the part of Atkins' sympathizers, reliable information was given that there were several of his ilk who were expressing regrets that The News should have published an account of the arrest of the young colored man with the white woman and that several were sulking around the corner of Vine and Central, grumbling their distaste at having had the light thrown on this act.

In commenting on the situation the manager of The News issued the following statement:

"The News does not take the position of a detective for the purpose of digging up crimes or indiscretions in the communty, but it now issues the statement for the benefit of those ignorant, degraded individuals in the community who do not know the purpose of a newspaper, that when their acts become so flagrant as to attract the attention of the decent citizenship and when they are haled into court by officers of the law for violations of laws, it must be thoroughly understood that regardless as to who they are—black or white, high or low—The News is going to let the public have the facts in the case.

"There are individuals yet who have not realized that a crime committed by a black man is the same as a crime committed by a white man. A violation of a law by a Negro is the same violation as that committed by a white man and is subject to the same punishment. When the law is violated he must suffer the consequences the same as any other person. When a Texas white farmer was caught in bed on South Central stret several months ago with two little Negro girls, The News gave much publicity to the same. There were those criminal Negroes who read the articles and cried 'bravo! bravo!' Yet, when a Negro—young married man with wife and children—violates the laws of state and society by taking a young white woman to a house for immoral purposes, there are those of his type and tendencies inclined to criticise; not only inclined, but bold enough to manifest their distaste for such by sulking about.

Listen to Statement of Hotel Man.

"Instead of this young colored man using his money to better advantage and using it for the support of his family he gives it to disreputable women. Listen what a hotel man employed at the same hotel where Atkins was at work has to say: 'I had been solicited by the same young white woman to go to a room with her for ten dollars. I flatly turned the proposition down. She was getting as much as ten dollars for her game and when she gave a fellow one of her pictures she was paid as much as fifteen dollars. There was another white girl with her too, who came from another city at the time she did. I am glad that the condition is being exposed, for if the practice continues, it will get us all into trouble around these hotels. I understand that the Vandergriff girl is married and her husband is likely to make trouble about it.'

Shows Pictures of White Women.

"Several young colored women, highly respected in the community have called at The News office and told of the boasts of some of the young Negro men who exhibit as much sense as a cannibal on the untravled soil of Africa. One of the young women was spokesman and this is what she stated: 'Why, there are three of the young men who have been bold enough to come into our set and show the pictures of white women. They think such is smart and have even made boasts as to their activities. We are glad to give you their names and immediately stopped their attentions and associations with us.'

No Desire to Arouse Racial Feeling

"There is no desire on the part of The News to arouse racial feelings, but where there are indiscretions and law violations on the part of any individuals, the guilty parties must suffer the penalty. The News did not expose the act of the young colored man and white woman because of their racial affiliation, but because of the indiscretion. He was a married man with a family and it was as wrong for him to be in such a position

(over)

From Over)

with a young colored girl as it was where the woman was of another race.

"The sooner the Negro, more especially, adopts such a method as to brand such actions and draw the line rigidly on the immoral, the sooner they will demand respect and recognition from other races

"The fact that other people are guilty of such acts is not sufficient excuse for them to resort to the same. It is a fact that Rome was a flourishing city, noted for its splendid people and beauty, but great was her fall due to immorality.

Dives Must Be Broken Up and Fences Torn Down.

"The toleration of law violators and crime in the community is designed to involve the entire citizenship into serious difficultes and it is the duty of the officers of the law, both city and county, to break up dives wherever they are found. Knoxvillians experienced, in just recent years, the greatest strain on the racial relationship that has ever before been experienced due to the toleration in the city of a dive where criminals congregated and thoughts of crime were born. We refer to the Maurice Mayes dive, which, had it been surveilled more closely by the police, and loafing and other violations stopped, would have prevented the deplorable conditions which existed for months and months after.

"Another condition to which the attention of the officers of the law is called is the fences which exist for the protection of criminals. The law is designed to punish crime and entirely too lax is the law in many instances where criminals are brought into the toils of the law. There are those criminals who are bold enough to go about committing crime with the idea in mind that certain fences can readily be bought to their assistance and get the matter 'FIXED,' and regardless as to how serious the violation may be. The News is going to be more rigid and determined in an effort to expose crime and when these cases are brought into courts the public will know in detail as to what disposition is finally made of them. These fences for criminals are going to be broken down, or The News is going to be found t-ing. Knoxville must be made a place fit to live in and the decent, law-abiding citizens must enjoy the freedom and protection which they justly serve."

White Man In Bed With Little Negro Girl

Knoxville Journal
East Tenn. News.

POLICE OFICERS MAKE ARREST IN MILL STREET HOME—FINED FIFTY DOLLARS EACH IN CITY COURT.

9/11/21

There was no talk of a lynching and no threats to ride anybody out of town on a rail or no orders to any one to leave Knoxville during the last few days, notwithstanding the fact that Police Officers Kline and Joseph Reynolds arrested Edward Stansbury, white man in bed with Rosa Gibson, a fourteen years of age Negro girl at the home of the girl's mother on Mill street early Monday morning.

The girl slept in a room next to that of her parent and she stated to officers that the white man had slipped through an open window and gotten in bed with her early in the night, telling her not to make any noise under a threat. Notwithstanding the statement of the girl, the officers ordered the patrol wagon and sent the couple to the city jail. When they appeared before Recorder John Greer on Tuesday afternoon, both were fined fifty dollars each on a charge of lewdness.

Amalgamation — 1421.

Texas

NEGRO DENTIST JAILED; CAN'T PAY $1000 FINE

Houston Observer 4/9/21

J. Lafayette Cockrell, Negro dentist with offices at 409 1-2 Milam St. and living at 1916 Stevens St., was locked in the county jail Thursday when he failed to pay a fine of $1000. County Judge Roy Campbell assessed the fine when Cockrell was arraigned on a charge involving a white woman. The Negro was arrested Wednesday afternoon by Sheriff Binford.

•

—

The above news item was clipped from the Houston Press of April 8th (Friday) and is only one of the different views of this unfortunate happening, as the Houston Chronicle of Thursday also made mention of it. It seems this poor foolish man had been practising such acts for quite a while as the white woman in the case is said to have told the city officials when before the bar of justice, she had only known of his nationality for the past three months. To say the least, The Observer voices the sentiment of the majority of the race when it says—It is deplorable.

CLADESTINE LOVE AFFAIR AROUSES WRATH OF TEXANS

Chicago Whip 5/14/21

Results In Seizure of Houston Doctor, Who Is Brutally Handled By Masked Mob.

By a Staff Correspondent

Houston, Texas, May 14.—One of the most brazen and hellish acts recorded in the annals of American barbarism occurred here Sunday morning of last week, when Dr. J. L. Cockrell, a dentist, with offices at 409½ Milam street, was set upon by a mob of whites, taken into the country on the outskirts of the city, and unsexed.

Dr. Cockrell was recently arrested and fined $1,020 on a charge involving him with a well known white woman.

After his release upon payment of the fine, the maximum under the law in Texas for such an offense, the dentist resumed his practice. He enjoyed a very lucrative practice, having patients of both races.

Gangsters Halt Car

Sunday morning, May 1, while en route to church with his family and brother, Dr. W. H. Cochrell of Brenham, Texas, an automobile containing a crowd of whites, including several Italians and a licensed physician, drove up besides the doctor's car and commanded his wife, who was at the steering wheel, to stop the car. When the dentist replied that they had no time to stop, a number of these "mysterious" mobocrats leaped upon the running board of his car and with drawn revolvers ordered the dentist out, while the others felled his visiting brother with a blow from behind.

Attempts Resistance

In reaching for his pistol, which apparently was in the auto pocket, the dentist failed to grasp it in time to shoot his attackers, and after they had forcibly thrown him into their car and sped away the weapon was found lying on the ground beside the car.

Rendered Sterile

The carload of gangsters, composed of some of the leading citizens of the community, was met in the country by two additional cars, according to Dr. Cockrell's statement, and he was carried to Pearland, in an adjacent county, where ether was administered to him and an operation performed to render him sterile. After performing their diabolical operation they left him in a little old shack and phoned to Houston for an ambulance to come and get him. He was brought back to the city and placed in the St. Joseph Infirmary, but his family spirited him away and placed him in safe hands. The physicians at the infirmary state that the brutal operation was a failure, while reports reaching the ear of The Whip representative state that he is getting along nicely.

Race Riots Feared

When news of the abduction reached the ears of the people, the whites got alarmed and rushed for ammunition stores, charging that the colored people were going to "raise hell."

As soon as the kidnapping occurred the police and constabulary departments were notified, but no earnest efforts were put forward to even try to ascertain the identity of the gangsters.

Mayor Oscar Holcombe, recently inducted into office, issued a strong proclamation appealing for law and order and stated that if the present police department did not break up such lawless bands he would "fire" the entire force and get a new one.

Refuse to Offer Reward

He also suggested the offering of a $500 reward for each of the perpetrators of the horrible crime, but City Commissioners Anderson and Halverton objected to such rewards, stating that it would be an admission that the law had completely broken down.

This was the fourth kidnapping of its kind to occur in Houston in the last few months, the first three victims being white men. The white citizens are split into three distinct camps—those who oppose openly such practices, those who endeavor to compromise the issue, and those who favor it and practice it. In the meantime the city continues to sit upon dynamite.

Hangman's Noose Ends Love "Under Southern Skies"

Chicago Whip

6-5-21

PARIS, Texas, June 4.—A forbidden love, of a type that frequently occurs in the south, but is seldom brought to light, came to its untimely end Friday in the county jail when Virgil Sampson was hanged.

Sampson was technically charged with criminal assault upon a well-known white girl. and sentenced to death. The facts surrounding the case gradually leaked out, but were suppressed by Southern newspapers and made known to the public exclusively through the columns of the Chicago Whip.

It is now a well-known fact that the "assault" of which Sampson was charged was nothing more than a love affair between him and the white girl, which was exposed by the girl's brother. Sampson was arrested on the assault charge to "save the family name."

At the trial the girl refused to appear and testify against her ill-fated lover. As he went to his death, Sampson made no reference to the charge on which he was hanged.

Caucasian Christianity

Chicago Whip 5/7/21

When recently in Texas the secret love of a white woman for a black man was revealed the black man was seized, thrown into jail, charged with rape and sentenced to death. This happened notwithstanding the fact that both parties were over the age of consent and the refusal of the white girl to testify against her clandestine lover. Thus a beautiful cross section of the white man's psychology is disclosed and unwillingness to take his own medicine is exposed.

To appreciate the Caucasian's viewpoint it is necessary to go to the very beginning of his religion and observe how rigidly and dogmaticaly he has insisted that all other races adhere to principles which he himself utterly disregards.

Christianity is essentially and chiefly the religion of the white races. All of the vital principles of practical Christianity can be reduced to two propositions—the Golden Rule and sex morality. It is not cogent to linger upon the white man's regard for the former for it is too well known how he disregards it when it conflicts with his material interests.

Christianity is the only religion which makes sex morality solely contingent upon monogamy as opposed to polygamy. This is a point of superiority to other religions. And yet the white man, the founder and the would-be perpetuator of this altruistic creed, is one of civilization's ugliest offenders. He ruthlessly implants his inquity and immorality upon all helpless races and for his sextual lasciviousness the third and fourth generations must suffer.

Upon the Island of Tahiti in the South Seas it is claimed upon good authority that the once physically superb natives are doomed to extinction; for since the advent of the white man leprosy, tuberculosis and the unspeakable contagion have made prey upon the unfortunates. Throughout the Pacific Island regions the native girls have been "Shanghaied," taken aboard Caucasian ships and when base appetites have been appeased they have been thrown to the sharks with a great gusto of Christianity. The exploits of the white man in Japan, Africa, India, the Philippines and in America are well known. The dark races have suffered sadly. Eight million mulattoes silently scoff and mutely testify to the flagrant breaches of the white man's code of Christianity. "The beauty of Israel has been slain on the high places; how art the mighty fallen."

The white man, however, is aimlessly and unconsciously destroying himself. His own sin and hypocrisy will operate towards his ultimate undoing. These two things will inevitably result from his illicit concubinage. He will make more enemies for himself in a world already two-thirds dark and make himself ludicrous and silly before those who adhere to the true tenets of Christianity. He loses ground both with God and man.

The offsprings of the white man's illicit concubinage are repudiated and rejected and mothers with whom he has consorted are subjected to prejudicial legislation. Thus the white man's principle of Christianity IS and the same time it IS NOT. Thus the concubinage of the white man perpetuates itself while the darker races throughout the world swelter and rankle under a system of supposedly advanced Christianity. But let it be remembered that he who "draws the sword dies by the sword."

PASSED FOR TEN YEARS, IS EXPOSED

The Chicago Defender 10/8/21

Federal Arrest Bares Peculiar Career of White Man in Texas

Denison, Texas, Oct. 7.—Ten years ago C. B. Hamilton came to this city and declared himself to be the long lost relative of Mrs. Annie Hite. He came in answer to a published inquiry carried in the columns of a newspaper.

He was rather light in color and a little suspicion was aroused when he anounced his relation to the Hite family. However, he gave facts and minute details of his relationship and was received into the family circle.

Was "Good Fellow"

Hamilton made himself a good fellow among the social set of Denison, and, although a carpenter by trade, announced himself as a "wealthy white business man" when visiting neighboring towns. In Dallas he stopped at the finest hotels. His color would permit him to enjoy this privilege in a Southern city without the slightest questioning.

After masquerading as a man of color for ten long years, he decided to go back to his own Race. Perfecting a scheme by which he could excommunicate himself from society here and by gradual methods get with the whites, Hamilton started corresponding with several girls. It seems as if he went too far in his project and came in conflict with the United States postal laws

Several white girls, eager to wed, are said to have sent him money pending his arrival in other cities for the arranged ceremony.

Got By Easier

Hamilton was placed under arrest and made a lengthy statement, declaring he was a white man, but had passed for "colored" because he could "get by easier."

When his trunk was searched by federal officers many letters were found that had been written him by girls from every section of the country. Hamilton admitted that he had secured money from many of them on the promise that he would marry and had used the funds to have "a good time."

He faces a government charge of using the mails to defraud

AN INTERESTING INCIDENT

San Antonio, Tex. 11/21
K. Lamuty & Harpoon

A very interesting little entertainment was recently pulled off near Texarkana, and I am disappointed in not having an invitation to attend. It was decidedly a social event —what might be termed a "Shirt-Tail Party," and from all accounts was a grand success.

From press reports, it seem that a gang of negro men dicovered a white man and a negress out near the negro base-ball park, and after a hard chase, captured them both, and proceeded to administed a vigorous lashing, until the bare backs of the victims ran blood in streams very closely resembling a couple of Hamburger steaks ready for the fry-pan.

In my opinian, the white element in that vicinity should never rest until they hunt down every negro man who took part in the whipping, bring him before a committee, and force him to accept a cash reward of not less than $500—and also a vote of thanks, signed by every decent white man and woman, in the county.

The Harpoon also desires to thank the gang of negroes who took part in that pleasant entertainment, and beg them to keep it up until the mule-nigger crop in that county, will be a flat failure.

Set 'em afire boys—and all decent white men will back you up in the good work. And in this connection, I will reprint a paragraph that has appeared in the Harpoon many times, during the past 25 years:— "Keep the dirty white man cuo of the negro's home, and the trouble between whites and blacks in this country, will be at an end."

Aint it the truth?

Amalgamation — 1421.

Savannah Tribune. 3/26/21

INTER-MARRIAGE BILL DEFEATED IN LEGISLATURE

Seattle, Wash., March 23rd (Associated Negro Press)—A bill providing against the inter-marriage between black and whites has been defeated in the State Legislature. Through the efforts of the local branch of the N. A. A. C. P. the measure was indefinitely tabled.

Number Thirty-Six

Cayton's Monthly [Seattle (Wash)

I wonder if Bob Tripple thinks that he will make himself a sphynx, by manufacturing racial strife and cause some man to loose his life. Does he expect to make a hit, with Harding or with Jimmy Brit, and pluck a pretty purple plum or have his head become a drum? "Marse" Bob is from the sunny South, and there he learned to pop his mouth, about the niggers having rights, when white men had to hold the lights. Is Bob just like all southern fools, who chew the rag in lazy scules, and damn the niggers all the day, but all night with their women lay? Six million outcasts stand in line, a looking for old Father Time, who left before they saw the light, because th ir mothers had no right, but h re they'll stand and look and look, yet never find within the book, a name which they can legally claim because their fathers were to blame. Bob's bill would have a similar wrong brought face to face with Washington's throng; and all about the Puget Sound, outcasts will be scattered round. Of cours the Tripples have the might, to make such wrongs exactly right, but I hardly think that Heister Guie, and all of those who with him fly, will listen to such tommy rot, as that proposed by Bobby Hot, but will this number thirty six, and chase Bob Tripple back to Dix. If this our legislature does, then peac will be just like it was, and all the peoples in the state will say begone and don't be late.

HORACE ROSCOE CAYTON

ANOTHER SOUL GONE WRONG

(BY HORACE ROSCOE CAYTON) 2/21

Cayton's Monthly

House Bill No. 36 of the legislature of the sta'e of Washington, has for its object the prevention of, using the vulgar vernacular of th streets, "white folks from marrying niggers and chinks," the same having been proposed by one Robert A. Tripple, who hails from the forty seventh legislative district, where a heavy perc ntage of the electors are colored citizens, and who voted for him in the general election not knowing he cland stinely entertained such radical and revolutionary ideas. Since the minds of the living citizens of the Puget Sound coun ry runn th not to the contrary, this self same Tripple has been importuning his fellow citizens to, "give me an offis," bu they seemed to have realized tha there was no m thod in his madness, hence his ravings were given little, if any, consideration. However the freaks of the direct primary law are various and varied, as was seen in Tripple being nominated as a running mate of E. Heis er Guie, the present speaker of the house. Briefly diagnosing the freaks of the primary election of last September in the forty-seventh legislative district; i nominated, in the person of E. H. Guie, a distinguished lawyer and parliamentarian, and at the sam time nominated a rather old fashion jackass which later dev loped into a short sighted political "damnphool," in the person of Robt. A. Tripple. So freakish has the direct primary becom, not only in this state but in o her states of this country, that its repeal in every state, where it is in vogue, is being almos universally advocated and well may it be if it is to continu to s lect at one and the same time, and for like positions, a man power and a man prostitut as in the persons of Guie and Tripple for the present legislature. The day after the primary elec ion last September he was heard to say, so goes the story, "My G-d! I have been running for an office ever since I have been a man and this is the first time I have ev r gotten within speaking dis ance of one." Any damphool on the Republican ticket though nominated by the freakishness of a direct primary law, could have been elected at the last November election, owing to the general opposition to Woodrow Wilson'sm by the citizenry of this country, which quite explains the success of Robert A. Tripple at the general election, which gave him the right to a seat in the Seventeenth legislatur of the sta'e of Washington, in which from the very outset of the session he has d monstrated marked evidences of being, the proverbial "bull in a China shop." Even nom compos menti occasionally mistrust themselves, and in Tripple trying to have the legislature enact a law making it a statutory offense, a felony if you please, for white folks to marry "niggers and chinks," it appears that not only this particular one has lost confidence in himself of not being able to longer confine his connubial relations to white women, but feels hims lf drifting, drifting, to the awful impending black—yellow peril and like the charmed b'rd that sees and feels itself being slowly but surely drawn into the yawning chasm chirps loud and long for help to br ak the binding spell. Mr. Tripple may be in eminent danger of thus being engulfed in the black—yellow peril, but, those who know him best do not share in his alleged forebodings, on the other hand are rather inclined to the opinion that so far as the colored citizens are concerned, Bob Tripple would have to move over Mother Earth a good deal faster than ever did the famous Jay Eye See when in the heigth of his sunning glory, for him to get near enough to a colored woman to talk marriage to her, if she r motely suspected his malicious intentions.

According to the report of the 1920 census there are in the United States something like six million black-white mixed blood citizens, for the most part traceable to th concubinage of white men with colored women. If then there be such ecstacy in the indulgence of stolen sweets, whats the excuse, justification or moral turpitud in legalizing such human debauchery? In all th former slave holding sta'es of this country it means a black man's life to marry or cohabit with a whi e woman, so zealously are the white men guarding the purity of the white race, and yet in every one of those states at least half of the "colored population" are mulattoes and upwards in complexion. Evidently the colored women ar determined to blot from existance the black man, and to that end, the entire male white population is be'ng pr ssed into service—nolens volens. Aint it a shame? Th enacting of freakish legislation as would be HOUSE BILL No. 36 should it pass is nothing short of putting a premium on licentiousness and the man or woman white or black who does not know and realize this is so light in the head that the water therein rushes round like a mustard seed in a tin can tied to a wagon wheel. While might never makes right, yet might frequently makes tight, which has a duplex eff ct. Periodically comes forth some human freak proclaiming supernatural powers and possessing the elixer for all racial incongruities, but in time he or she falls by the way s'de. House Bill No. 36 will, in all human probabili y go the way of all other such bills in this sta'e and politically speaking at the close of the present legislature the above would be race problem solver, will pass into Cleveland's land of Innocuous Iesue uds and the world will go on as though there had never been a Tripple on the wheel.

This intermarriage issue seems to bob up ser nely from time to time and at times and from persons least expected. If those pretending to desir the "puri y of the white race should practice what they preach such a s'ate of affairs might be plausible, but they are down right hypocrites—legislating one way and living another and this is especially true of the South, where the most of such hypocricy originated. Just think of the inconsis ency of white men burning black men at the stake for carnally knowing white women when every mother's son of the white men is giving to the world a family of half cast children by colored women. Coming closer home, can any fair minded man or woman see or realize any crying need for the enactment of such a law in this sta'e? It is safe to say, there are not to exceed twenty five colored citizens or Mongolian aliens in the whole state married to white persons but there are some, and even if this bill becomes a law, there will still be others, British Columbia being too near to prevent it. Periodically this anti-miscegela'ion skeleton is dragged from its hidings and given an airing by some tin horn politicians with far more guts than brains, eviden'ly with the hope of using it as a stepping stone to political agrandizement, but discovers when it is quite too late, that its like unto a two edged sword tha cuts both ways. It has failed in the past and will fail now and it will continue to fail, the mou'hings of hybrid demagogs to the contrary notwithstanding.

Amalgamation – 1921. Virginia.

WOMAN SAYS NEGRO SLEPT IN HOUSE TO PROTECT HER

Jessie Turner, White, Fined $100 for Failure to Explain Satisfactorily Presence of Robert Clarke, Colored, Who Also Is Fined.

PETERSBURG VA. PROGRESS
JANUARY 31, 1921

"I have no home, no friends. I have tried to live straight since my friend was married three years ago. I trust this man and I had him at my home for protcetion."

This, in part, was the way Jessie Turner, a white woman, about 35 years of age, residing at 132 Little Church street, Blandford, explained to Justice Clements in police court this morning why she permitted Robert Clarke, a young negro man, to stay in the same house with her.

Clarke was found in the white woman's house Sunday morning about 3 o'clock by Sergeant Titmus, Detective Anthony and Officer Bishop. Misdemeanor charges were lodged against them and upon each of them this morning Justice Clements imposed a fine of $100.

Clarke, the woman said, had been sleeping at her house for the past two or three months as a protection to her, she living in a negro district and being the only white woman to live in that neighborhood.

When asked if she wanted to say anything regarding the charge against her Miss Turner, who has lived in this city for about 20 years, said she had had a "friend" for about 12 years and that several years ago this friend, for whom Clarke worked, had him stay at her house for her protection, having a cot fixed downstairs for the man.

Permission for the colored man to stay at her house for protection was given, according to the woman, by a police officer. The name of this police officer was given to Lieutenant Donahue, but his name was not made public. It is said that the officer is not now a member of the corps.

When asked how she made a living Miss Turner said she received a weekly allowance from her former friend who is now married. She also took in sewing, she said.

Testifying in his own behalf Clarke said he had stayed at Miss Turner's house as a protection for her against thieves. He went up to the woman's room upon the approach of the police officers, he said, to get some money he had left there. He said he had worked for the woman's former friend and had been instructed by him to stay at the woman's house to protect her.

$100,000 WAS TOO MUCH

Monroe, Va., 23.—Over one hundred white relatives of the late Sallie and Maggie Ross, also white, appeared in Union County court today in the effort to break the will of the deceased, by which $100,000 was given to Robert Ross and his daughter, both colored.

Relationship between the white and colored Rosses has been hinted at

Drunk When Wed, He Wants Divorce.

Afro-American 2/25/21

Danville, Va., Feb. 22.—Last October John Fulton Wells, white, got drunk, and got married soon afterward. This is his complaint in a petition to the Circuit Court for a divorce from his wife, Mrs. Lena Slade Wells, who is colored.

He avers that he and his wife went together for some time in Danville, and that they eloped to Philadelphia in order to get married where a union of the races is permitted. Mrs. Wells is now in Philadelphia, because the law will not allow them to live here in peace and harmony.

For these and divers other reasons, Wells declares, and especially since absence from his brown-kinned wife has made his heart grow cold, he respectfully asks the court for a divorce. It is believed here that the Court will grant Wells' request "with pleasure."

CHARLESTON W. VA. MAIL
JUNE 21, 1921

ASSAULT WHITE WIFE

Gertie Williams, a white woman, entered a complaint before Justice of the Peace G. D. Acree yesterday morning, charging her negro husband, Andrew Williams, with assault. Her face, it is said, was quite badly bruised. Constables are on the lookout for Andrew.

WHITE MARRIED GIRL OF 19 FOUND DYING IN ROAD FOLLOWING WILD JOY RIDE WITH ALLEGED COLORED LOVER PERFUMED LOVE LETTERS AND TELEGRAMS, FOUND IN "DEATH CAR," HELD AS EVIDENCE—HUSBAND PREFERS CHARGES AGAINST DRIVER FOR MURDER OF WIFE-STARTLING DISCLOSURE AT CORONER'S INQUEST

Houston Observer 3/26/21

Harrisonbury, Va., March 21.—As the result, it is believed, of an alleged "joy ride" by a white woman and a colored man in the neighborhood of Elkton, 20 miles from here, Sunday night, the woman, Mrs. Mollie Flick, 19 years old, is dead and the man, Charles Byrd, is in jail awaiting the action of the grand jury, charged with murder.

Refuses to Give Details.

Mrs. Flick, who was an exceedingly pretty girl, was found in a semiconscious condition lying in the middle of the road near Elkton by Deputy Sheriff Lucas. He put her in his car, and brought her to the hospital here, where it was, found that her skull was fractured. Her death occurred Monday morning. Although she regained consciousness, she would not tell how she was injured. Besides telling her name, she declared she was riding in a "hired car," and that her home is in Cumberland, Md. The verdict of the coroner's jury was that she "came to her death by some blunt instrument while in an automobile or in company with Byrd, who also goes under the name of Charles Francis.

"Love Letters" Found.

A close examination of the car, in an effort to discover some clue to the tragedy, revealed the fact that the car driven by Francis had been used for similar purposes on different occasions. A tin box is said to have been found under the rear seat containing alleged love letters, said to have been written by Mrs. Flick and Francis, also telegram from her to her alleged lover, asking him to meet her in Elkton, Shenandoah City and other places.

Had Picture of Lover.

At the inquest Mr. Flick, the dead woman's husband, testified that his wife had kept a picture of Francis in her room at their home, and that she had left her home in Harrisonbury on the 27th last and had not returned. Flick swore out a warrant for Francis, charging him with murder. Francis was arrested Monday morning on a charge of driving a car while under the influence of liquor. This was later turned to a charge of murder

From Well-Known Family.

Mrs. Flick was a daughter of Edward Shorts, of Cumberland, Md., formerly of Harrisonbury. She married Flick about four years ago and had one child, now dead. The family, prominent in social circles, formerly came from Page county, Virginia.

WILD JOY RIDE LEADS TO TRAGEDY

3/18/21

Afro American

Attempt Of Virginian To Steal Nineteen Year Old Bride Of Another Ends Fatally

LOVE LETTERS IN CAR

Mollie Flick Asked Lover To Meet Her In Elkton And Other Places

Elkton, Va., March 16.—Attempt of Charles Francis to steal nineteen year old Mollie Flick, white, from her husband resulted fatally here last week, when Sheriff Lucas found the woman in a semi-conscious condition in the middle of the road. She died soon afterwards, and Francis is held on the charge of murder for action of the grand jury.

Francis was arrested about four o'clock yesterday morning on a charge of driving a car while under the influence of intoxicants. Later in the day Flick, the woman's husband swore out a warrant charging him with the murder of his wife. Flick testified at the inquest that his wife had kept a picture of Francis in her room at their home, and that she had left his home in Harrisonburg February 27, last, and had never returned.

An examination of the car driven by Francis is said to have revealed a tin box under the rear seat containing alleged "love letters" exchanged by the Flick woman and Francis, also telegrams from her to Flick asking him to meet her in Elkton, Shenandoah city, and other places.

The dead woman is a daughter of Edward Shorts, of Cumberland, Md. She married Chas. Flick, white about four years ago and had one child now dead.

Pittsburg Courier.